Ex dono THE Authoris
S. Rawl. 613.

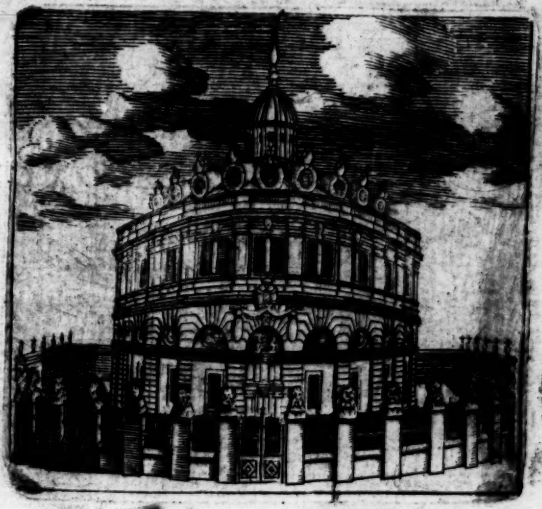
CATECHISM

Set forth in the Book of

COMMON-PRAYER,

Briefly explained by short Notes, grounded upon Holy SCRIPTURE.

Per Tho: Marshall B.D. & Coll Linc: 1679.



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To the READER

THeſe ſhort expoſitory Notes were not intended to foreſtal the uſe of the larger and more learned Expoſitions, which are already extant upon the Church-Catechiſm; much leſs to prevent the ſeaſonable Enlargements of the induſtrious Catechiſt upon the ſame: but are rather deſigned for a Preparative and Manuduction to the promoting of both.

The firſt thing here aimed at, was Brevity: *and therefore, as the Poſitions are not many, ſo the Scripture-proofs for the juſtification of the chiefeſt paſſages in them, are deſignedly ſingle. And yet becauſe the cited Scriptures, and perhaps alſo the Poſitions themſelves, may ſeem too numerous for young Beginners; it may be convenient to make choice of ſome of the more eaſy and important Notes, with ſome of their moſt neceſſary Proofs, for the firſt Eſſay; and afterwards to have recourſe to the remainder, as further occaſion and abilities ſhall invite.*

The next thing endeavoured was Plainneſs: *and for that reaſon, all citations of humane Authors, and other curioſities of Learning, are wholly forborn. And to make the Expoſition yet more plain, the Teacher is to be entreated, in his illuſtrating the Points to be proved, to give ſome familiar diſcovery of their conformity to the words or ſcope of the Marginal Texts, diſtinctly pointed to, for that purpoſe.*

The laſt thing projected, was the delineation of ſuch a compaſs of Catechiſtical *Doctrines, as might ſuf-*

ficiently evidence this ſhort CATECHISM *to be improvable to a more diffuſive uſe in the Church, than onely to capacitate Youth for the Rite of Confirmation; as was, it ſeems, at the firſt intended.*

In a word, it was deſired that ſome ſmall Manual of Catechiſtical Obſervations might be found in the hands of young Chriſtians; which being, by the direction of the Inſtructer, and care of Parents and Governours, competently learned in ſmall portions, might enable thoſe Youths to return underſtanding Anſwers to all ſuch Queſtions as ſhould naturally ariſe from the Obſervations propounded.

And if, after this, the Catechiſt ſhall pleaſe to frame the reſidue of his Diſcourſe upon theſe ſubjects, to the capacity and expectation of the reſt of his Auditory; theſe performances together may (by God's bleſsing) become a hopeful meanes, both to deliver ſome aged Hearers from their inveterate ignorance, and this moſt neceſſary ſervice of Catechization *alſo from the contempt of being reputed work onely for Children.*

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1 COR XIV, 20.

Brethren, be not children in underſtanding: howbeit, in malice be ye children, but in underſtanding be men.

A CATECHISM, *that is to ſay*, An Inſtruction to be learned of every perſon, before he be brought to be confirmed by the Biſhop.

Queſtion. WHat is your name?
Anſwer. N. or M.
Queſt. Who gave you this name?
Anſw. My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt, the child of God, and an Inheritor of the kingdom of Heaven.

Queſt. What did your Godfathers and Godmothers then for you?

Anſw. They did promiſe and vow three things in my name. Firſt, that I ſhould renounce the devil and all his works, the pomps and vanityes of this wicked world, and all the ſinful luſts of the fleſh. Secondly, that I ſhould believe all the Articles of the Chriſtian faith. And thirdly, that I ſhould kæp Gods holy will and commandments, and walk in the ſame all the daies of my life.

Queſt. Doſt thou not think that thou art bound to believe and to do, as they have promiſed for thee?

Anſw. Yes verily; and by Gods help ſo I will: And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Savior. And I pray unto God to give me his

his grace, that I may continue in the same unto my lives end.

Catechist. Rehearse the Articles of thy belief.

Answer. I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into hell, The third day he rose again from the dead, He ascended into Heaven, And sitteth at the right hand of God the father Almighty; From thence he shall come to judg the quick and the dead.

I believe in the holy Ghost, The holy Catholic Church, the Communion of Saints, The forgivenes of sins, The resurrection of the body, And the life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy belief?

Answ. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the son, who hath redæmed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your God-fathers, and God-mothers did promise for you, that you should keep Gods Commandments: Tell me how many there be.

Answ. Ten.

Quest. Which be they?

Answ.

Anſw. THe ſame which God ſpake in the twentieth chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have none other Gods but me.

II. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

III. Thou ſhalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattel, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murther.

VII. Thou

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Queſt. What doſt thou chiefly learn by theſe Commandments?

Anſw. I learn two things: My duty towards God, and my duty towards my neighbour.

Queſt. What is thy duty towards God?

Anſw. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honor his holy Name and his Word, and to ſerve him truly all the days of my life.

Queſt. What is thy duty towards thy neighbour?

Anſw. My duty towards my neighbour, is to love him as my ſelf, and to do to all men, as I would they ſhould do unto me. To love, honour and ſuccour my father and mother. To honour and obey the King, and all that are put in authority under him. To ſubmit my ſelf to all my Governors, Teachers, Spiritual Paſtors and Maſters. To order my ſelf lowly and reverently to all my Betters. To hurt no body by word or deed. To be true and juſt in all my dealing.

dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and ſtealing, nd my tongue from evil ſpeaking, lying and ſlandering. To keep my body in temperance, ſoberneſs, and chaſtity. Not to covet or deſire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

Catechiſt. My good child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the commandments of God, and to ſerve him, without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou canſt ſay the Lord's Prayer.

Anſw. OUr Father which art in heaven, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heaven. Give us this day our dayly bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temtation: but deliver us from evil. Amen.

Queſt. What deſireſt thou of God in this prayer?

Anſw. I deſire my Lord God our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be mercifull unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he will

keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſt. HOw many Sacraments hath Chriſt ordained in his church?

Anſw. Two only, as generally neceſſary to ſalvation, that is to ſay, Baptiſm, and the Supper of the Lord.

Queſt. What meaneſt thou by this word Sacrament?

Anſw. I mean an outward and viſible ſign of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledg to aſſure us thereof.

Queſt. How many parts are there in a Sacrament?

Anſw. Two: the outward viſible ſign, and the inward ſpiritual grace.

Queſt. What is the outward viſible ſign, or form in Baptiſm?

Anſw. Water: wherein the perſon is baptized. In the name of the Father, and of the Son, and of the holy Ghoſt.

Queſt. What is the inward and ſpiritual grace?

Anſw. A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Queſt. What is required of perſons to be baptized?

Anſw.

Anſw. Repentance, whereby they forſake ſin; and Faith, whereby they ſteadfaſtly believe the promiſes of God, made to them in that Sacrament.

Queſt. Why then are infants baptized, when by reaſon of their tender age they cannot perform them?

Anſw. Becauſe they promiſe them both by their ſureties: which promiſe, when they come to age, themſelves are bound to perform.

Queſt. Why was the Sacrament of the Lords Supper ordained?

Anſw. For the continual remembrance of the ſacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Queſt. What is the outward part or ſign of the Lords Supper?

Anſw. Bread and wine, which the Lord hath commanded to be received.

Queſt. What is the inward part, or thing ſignified?

Anſw. The body and blood of Chriſt, which are verily and indeed taken, and received by the faithful in the Lords Supper.

Queſt. What are the benefits whereof we are partakers thereby?

Anſw. The ſtrengthning and refreſhing of our ſouls by the body and blood of Chriſt, as our bodies are by the bread and wine.

Queſt. What is required of them who come to the Lords Supper?

Anſw. To examine themſelves, whether they repent them truly of their former ſins, ſteadfaſtly purpoſing

poſing to lead a new life; have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ The Curate of every Parish, shall diligently, upon Sundays and Holy-days, after the ſecond Leſſon at Evening Prayer, openly in the Church, inſtruct and examine ſo many children of his Parish ſent unto him, as he shall think convenient, in ſome part of this Catechiſm.

¶ And all Fathers, Mothers, Maſters and Dames, shall cauſe their children, ſervants and prentices (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.

¶ So ſoon as children are come to a competent age, and can ſay in their Mother tongue the Creed, the Lord's Prayer, and the ten Commandments; and alſo can anſwer to the other queſtions of this short Catechiſm; they shall be brought to the Bishop. And every one shall have a God-father, or a God-mother, as a witneſs of their Confirmation.

¶ And whenſoever the Bishop shall give knowledg for children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or ſend in writing with his hand ſubſcribed thereunto, the names of all ſuch perſons within his Parish, as he shall think fit to be preſented to the Bishop to be confirmed.

¶ *Canons*

¶ *Canons ſelected by* EGBERT, *Archbiſhop of* York, *about the year of Chriſt* 750.

CAN. 6. *Ut unuſquiſque ſacerdos* &c. "That every Prieſt ſhould diligently in-"ſinuate into the people committed to "his charge, the Lord's Prayer and Creed; "and inform their underſtanding in the "ſtudie and practice of all points of the "Chriſtian Religion. *Compare with this, the* 11th *Canon of the Council of* Cloveſhoe *under* CUTHBERT, *Archbiſhop of Cant. in the year* 747.

¶ *Injunctions by Q.* ELIZABETH, *in the year* 1559.

§ 44. *Item*, every Parſon, Vicar and "Curate, ſhall upon every Holy day, and "every ſecond Sunday in the year, hear "and inſtruct all the youth of the Pariſh, "for half an hour at the leaſt, before E-"vening-prayer, in the ten Commande-"ments, the Articles of the beliefe, and "in the Lord's Prayer; and diligently "examine them, and teach the Cate-"chiſm ſet forth in the book of publick "Prayer.

Conſtitutions and Canons Eccleſiaſtical agreed upon in the year 1603.

LIX. Every Parſon, Vicar, or Curate, "upon every Sunday & Holy-day before "Evening-prayer, ſhall for half an hour "or more, examine and inſtruct the "Youth and ignorant perſons of his Pa-"riſh, in the ten Commandements, the "Articles of the Belief, and in the Lord's "Prayer: and ſhall diligently hear, in-"ſtruct and teach them the Catechiſm ſet "forth in the book of Common-prayer. "And all Fathers, Mothers, Maſters and "Miſtreſſes, ſhall cauſe their Children, "Servants and Apprentices, which have "not learned their Catechiſm, to come "to the Church at the time appointed, "obediently to hear and to be ordered "by the Miniſter, until they have learn-"ed the ſame. &c.

K. JAMES his Letter of Directions to the Lord Archb. of Cant. *in the year* 1622.

"--- That thoſe Preachers be moſt encouraged

"couraged and approved off, who ſpend "their afternoons Exerciſe in the exami- "nation of Children in their Cate- "chiſmes, and in the expounding of the "ſeveral points and heads of the Cate- "chiſm, which is the moſt ancient and "laudable cuſtom of teaching in the "Church of England.

The now-mentioned L. Archbiſhop of Cant. *his Letter, thereupon written to the L. Archb. of* York.

"So far are theſe Directions from abat- "ing, that his Majeſty doth expect at our "hands, that it ſhould increaſe the num- "ber of Sermons, by renuing upon every "Sunday in the After-noon, in all Pariſh "Churches throughout the Kingdom, "that Primitive and moſt profitable ex- "poſition of the Catechiſm, wherewith "the People, yea very Children, may be "timely ſeaſoned and inſtructed in all the "Heads of Chriſtian Religion: the which "kind of teaching (to our amendment be "it ſpoken) is more diligently obſerved "in all the reformed Churches of *Europe*, than

"than of late it hath been here in *Eng-*
"*land.* I finde his Majeſtie much moved
"with this neglect, and reſolved (if we
"that are his Biſhops do not ſee a Refor-
"mation hereof, which I truſt we ſhall) to
"recommend it to the care of the Civil
"Magiſtrate.

¶ *In a Sermon Preached before K. JAMES in the year 1624. by* James Uſher, *late Archb. of Armagh.*

"Your Majeſty can never be ſufficiently
"commended, in taking order, that the
"chief heads of the *Catechiſm* ſhould, in
"the ordinary miniſtery, be diligently
"propounded and explained unto the
"people throughout the Land. Which
"I wiſh were as duly executed every
"where, as it was piouſly by You intend-
"ed. ---- The neglecting of this, is the
"fruſtrating of the whole work of the Mi-
"niſtery. For let us preach never ſo ma-
"ny Sermons unto the people, our labour
"is but loſt, ſo long as the foundation is
"unlaid, and the firſt principles untaught,
"upon which all other doctrine muſt be
"builded.

The

(a)
Act. 19. 4. Dixit autem Paulus, Johannes quidem baptizavit
baptismo pœnitentiæ, dicens populo ut in eum
qui venturus erat post ipsum, credderent, hoc est
in Christum Jesum.
5 Qui vero hæc audierunt, baptizati sunt in nomine
Domini Jesu.
(b)
1 Pet. 4. 16 Si autem patiatur tanquam Christianus, non erubescat,
sed glorificet Deum de isto nomine.
(c)
Matt. 23. 8 Vos autem nolite vocari Rabbi, unus est enim magister
vester, omnes autem vos fratres estis.
(d)
Luke 2. 21 Et postquam impleti sunt dies octavus ad circumcidendum
puerulum, vocatum est nomen ejus Jesus, quod
vocatum fuerat ab Angelo priusquam in
utero concipereture.
(e)
Col. 2. 11. 12 In quo etiam circumcisi estis circumcisione quæ fit
sine manibus, exspoliatione corporis carnis per
circumcisionem Christi:
12 Consepulti ei per baptismum, per quem etiam
consurrexistis cum eo per fidem operationis illius resuscitati
eum a mortuis.
(f)
Gen. 21. 3 Vocavit Abraham nomen filii sui qui natus est ei,
quem peperit ei Sara, Isaac.
(g)
Gen. 4. 17 Et vocavit Adam nomen uxoris suæ Heva, ipsa est
mater omnium viventium.
(h)
Luke 1. 59 Et factum est, ut die octavo venerunt ad circumcidendum
puerulum. Vocabant autem eum nomine patris ejus,
60 Zachariam.
Et respondens mater ejus ait, nequaquam:
sed vocabitur Johannes.
61 Et dixerunt ad eam, quia nemo est in cognatione tua qui
vocetur isto nomine.
62 Innuebant autem patri ejus quid vellet eum vocari.
63. Et postulata tabella scripsit, dicens, Johannes
est nomen ejus. Et mirati sunt omnes.

THE CATECHISM,

ſet forth in the Book of COMMON-PRAYER, *briefly explained.*

Q. or A.] THE Chriſtian Name, which was given in Baptiſm, calleth to mind the Chriſtian [a] Faith, in which the then-named perſon was Baptized. And he alſo bearing the name of Chriſt, is called a [b] Chriſtian, and ſo is [c] diſtinguiſhed from men of other Religions; as, Jews, Turks, and Heathens.

a Acts 19. 4, 5.

b 1 Pet. 4. 16.
c Mat. 23. 8.

My God-fathers and God-mothers in my Baptiſm] Names have been uſually given to Infants, when they were received into the Church by [d] Circumciſion, to which [e] Baptiſm is a correſpondent Sacrament. And theſe Names have been ſometimes given by [f] Parents, and ſometimes by [g] others, with the [h] Parents approbation.

d Luke 2. 21.
e Col. 2. 11, 12.

f Gen. 21. 3.
g Ruth. 4. 17.
h Luke 1. 59, 60, 62, 63.

Wherein I was made &c.] Three [i] Privileges are conferred upon the Baptized Christian.

[i] Gal. 3. 27.

[k] Eph. 2. 12. 1. He who was naturally [k] estranged from Christ, is now made a [l] Member of him: that is, a Member of that mystical [m] Body the Church, whereof Christ is the Head.

[l] Eph. 5. 30.

[m] Eph. 1. 22, 23.

[n] Eph. 2. 3. [o] 1 Jo. 3. 1. [p] Gal. 4. 5. 2. Being a Member of Christ; he who was naturally a [n] Child of wrath, is now made a [o] Son of God by [p] adoption, through Christ the Son of God by nature.

[q] Mat. 25. 41. [r] Rom. 8. 16, 17. [s] Luke 12. 32. 3. Being a Son of God; he who was naturally a Child of Perdition, and [q] sharer with the Devil and his Angels, is now made an [r] heir of God, and joynt-heir with Christ to a [s] Kingdom of glory.

They dit Promise and Vow &c.] By continuing the ancient use [t] of Witnesses at the naming of Children, or Sureties in Baptism, religious care is taken for the pious education of the Baptized Children: especially, in case of the [u] mortality, or negligence of Parents. However, Parents are expresly commanded to be [w] diligent in teaching their own Children God's holy Word, and [x] bringing them up

[t] Isa. 8. 2, 3.

[u] Est. 2. 7.

[w] Deut 6. 6, 7.

[x] Eph. 6. 4.

Quæ quicunq; de Christum baptizati fuistis, Christo fuistis induti.

(j) Gal. 3.27

Vos, inquam illo tempore fuistis, absq; Christo, abalienati (k) Eph. 2.12.
los a civili statu Israelitici & extranei fœderum q' ad pactorum promissionis attinet, spem non habentes, & absq; Deo in mundo.

(l) Eph. 5.30.

Quoniam membra sumus corporis eius, de carne eius & de ossibus eius.

m. Eph. 1.22 23

Et omnia subiecit pedibus eius, omnq; constituit caput super omnia ipsi Ecclesiæ.

Quæ est corpus ipsius & complementum eius qui omnia 23
implet in omnibus.

n. Eph. 2.3.

Inter quos & nos omnes conversati sumus olim in cupiditatibus carnis nostræ, facientes quæ carnis ac cogitationibus libebant: eramusq; natura filii iræ ut cæteri quoq; reliqui.

o. Jo. 3.1.

Nam sæpe illis diebus & tempore illo, quo reducem captivam multitudinem Jehudæ & Jerusalaimorum

p. Gal. 4.5

Ut eos qui legi erant subiecti redimeret, ut adoptionem acciperemus.

q. Mat. 25 41.

Tunc dicet etiam iis qui erunt a sinistra eius, Discedite à me maledicti in ignem æternum, qui paratus diabolo & Angelis eius.

r. Rom. 8.16 17.

Et ipse spiritus testatur unà cum spiritu nostro nos esse filios Dei.

Si filii, etiam hæredes: hæredes quidem Dei, cohæredes autem Christi: si modò cum eo patiamur, ut & cum eo glorificemur.

s. Luc. 12.32

Ne metue, parvule grex iste, nam libuit Patri vestro dare vobis regnum illud.

t. Zac. 8.23

Quamobrem adhibui mihi testes fidos, Uriam sacerdotem, & Zachariam filium Jeberechiæ:

Ne enim congressus cum prophetissa, concepérat illa peperitq; filium: & dixit Jehova mihi, voca nomen huius Maher-schalal-chasch-baz:

Lu. 2. 4. Ps inibebat Nadsaram (ou bien Abia patrem
dius) do q̃ non erat illi pater aut mater: erat
puella una forma & bona specie illa pulchra
forma & bona specie, quam moriendo pater
dius & mater dius assumpserat mordrail sib
in filiam.

. w.
Deu. 6. 6 Et erunt verba ista que ego precipio tibi hodie
4. in corde tuo.
Eaq̃ acute ingeres filiis tuis ac loquens de
eis quum sedes domi tuæ, & quum ambulas
per viam, quum cubas, & quum surgis.
Eph. 6. 4 Et vos patres, ne provocate ad iram filios
vestros, sed nutrite eos in disciplina &
admonitione Domini.

y. Deu. 26. 14, 18. A Jehova stipulatus es, spondendum hodie, fore ut tibi Deus tuus, tum ut ambules in viis eius, tum ut observes statuta eius, praecepta eius, & judicia eius, & auscultes voci eius:

18 Jehova verò stipulatus est spondendum à te hodie, te fore ei populum peculiarem, quemadmodum dixit tibi; & observaturum omnia praecepta eius:

z. Eph. 2. 1, 2, 3. Et vos unà vivificavit, quum essetis mortui in lapsibus & peccatis;

2. In quibus olim ambulastis ut est vita mundi huius, secundum principem cui potestas est aëris, & spiritus nunc agentis in hominibus contumaciae.

3. Inter quos & nos omnes conversati fuimus olim in cupiditatibus nostris carnis nostrae, facientes quae carni ac cogitationibus libebant: eramusque natura filii irae, ut etiam reliqui.

a. 2. Pet. 2. 4. Nam si Deus Angelis qui peccarunt non pepercit, sed in tartarum detrusos cadenis caliginis tradidit, damnationi servatos:

b. Mal. 4. 3. Et quum veniret ad eum baptizator, dicit, si filius es Dei, dic ut isti lapides panes fiant.

c. Rev. 12. 10. Et audivi vocem magnam dicentem in coelo, nunc facta est salus, & potentia, & regnum Dei nostri, & potestas Christi eius: quia projectus est accusator fratrum nostrorum, qui accusabat eos in conspectu Dei nostri die ac nocte.

d. Zech. 3. 1. Postea ostendit mihi Jehovam magnum sacerdotem maximum stantem coram angelo Jehovae: & Satanam stantem ad dextram eius, ut adversaretur ei.

[illegible] 8. [illegible] [illegible] [illegible]

up in the nurture and admonition of the Lord.

Three things in my name.] As in Baptism, three Privileges are assured to the person Baptized: so, in his name [y] are avouched three things to be performed. [y] Deut. 26. 17, 18.

First, that I should renounce the Devil &c.] The first thing promised in the behalf of the Baptized person is the abrenunciation of his [z] three spiritual Enemies; the Devil, the World, and the Flesh. [z] Eph. 2. 1, 2, 3.

The first spiritual Enemy is the Devil, who is an evil spirit, or [a] lost angel; and is to be renounced, because [a] 2 Pet. 2. 4.

1. He tempteth to sin; and so is called the [b] Tempter; [b] Mat. 4. 3.

2. He accuseth for sin; and so is called the Devil, and the [c] Accuser; [c] Rev. 12. 10.

3. He hindreth from doing good; and so is called [d] Satan, or a Resister. [d] Zech. 3. 1.

The Works of the Devil are in general, all [e] Sins committed by his instigation; and, more particularly, those which are committed after his [f] example: as, Murther, Lying, and the like. [e] 1 Jo. 3. 8. [f] Jo. 8. 44.

The Pomps and Vanity of this

wicked World.] The second spiritual Enemy to be renounced, is [g] this present evil World, with the vanities of it.

By World is not here meant the elementary World, or frame of visible [h] creatures, which are [i] good; nor only the rational [k] world of mankind, which is not [l] wholly evil. But by World are here understood those [m] men of the World, who are enemies to godliness; and those other [n] creatures in the world, which the Devil, [o] the prince of it, useth as [p] baits and snares to seduce men to sin.

The pomps and vanity of this World are [q] distinguished into

1. The lust of the flesh, which is [r] Pleasure;

2. The lust of the Eye, which is [s] Riches;

3. The pride of Life, which is [t] Honour. And these become injurious to Piety, when they are [v] affected inordinatly, immoderatly, or unseasonably.

And all the sinful lusts of the Flesh.] The third spiritual Enemy to be renounced, is the [w] Flesh, with the lusts of it.

g Gal. 1. 4.

h Acts 17. 24.
i 1 Tim. 4. 4.
k Jo. 12. 19.
l Phil. 2. 15.
m Jo. 15. 19.
n 1 Jo. 2. 15.
o Jo. 14. 30.
p Mat. 4. 8, 9.
q 1 Jo. 2. 16.
r 2 Tim. 3. 4, 5.
s 1 Tim. 6. 9.
t Jer. 45. 5.
v Ja. 4. 4.
w Gal. 5. 24.

By

d. Qui fit peccato, ex diabolo est: quoniam
1. Joh. 3. principio diabolus peccat. Ad hoc manifestatus est
filius Dei, ut dissolvat opera diaboli.
f. Vos ex patre diabolo estis, et concupiscentias patris vestri
Joh. 8. 44. vultis facere. Ille homicida erat ab initio, et in veritate non
stetit: non est veritas in eo. Quando mendacium loquitur,
ex propriis loquitur, quia est mendax et pater ejus.
g. Quis dabit semetipsum pro peccatis nostris, ut eruat
Gal. 1. 4. nos de praesenti saeculo malo, secundum voluntatem Dei
et patris nostri.
h. Deus ille qui fecit mundum et omnia quae in eo sunt
Act. 17. 24. hic, caeli et terrae dominus, in manufactis templis non habitat.
i. Nam quicquid condidit Deus bonum est: nec
1. Tim. 4. 4. quicquam rejiciendum est, si cum gratiarum actione percipiatur.
Pharisaei ergo dicebant inter se: videtis quia nihil
k. proficimus? ecce mundus totus post eum abiit.
John. 12. 19. Ut sitis inculpati et simplices, filii Dei sine querela
l. in medio pravae et perversae gentis: inter quos
Philip. 2. 15. lucetis sicut luminaria in mundo.
Si de mundo essetis, mundus quod suum erat amaret: quia
Joh. 15. 19. vero de mundo non estis, sed ego elegi vos de mundo,
propterea odit vos mundus.
m. Nolite diligere mundum neque ea quae in mundo sunt. Si
1. Joh. 2. 15. quis diligit mundum, non est charitas patris in eo.
Jam loquar amplius multa vobiscum: venit enim
Joh. 14. 30. princeps hujus mundi, sed in me non habet quicquam.
n. Mat. 4. 8. 9. Rursum assumpsit eum diabolus in montem excelsum
valde et ostendit ei omnia regna mundi, et gloriam
eorum. Et dixit ei: haec omnia tibi dabo si prostratus
adoraveris me.
o. 1. Joh. 2. 16. Quoniam quicquid est in mundo, concupiscentia carnis, et concupiscentia
oculorum, et superbia vitae non est ex patre, sed ex
p. 2. Tim. 3. 4. 5. mundo est.
Proditores, praecipites, inflati, voluptatum amatores
potius quam amatores Dei.
Habentes formam pietatis, sed quae virtus ejus abnegantes,
hos devita.

1. Tim. 6. 9. Qui vero volunt diuites fieri, incidunt in tentationem et laqueum, et cupiditates multas inutiles et nocentes, quæ mergunt homines in interitum et perditionem.

Jerem. 45. 5. Et tu quærebas tibi res magnas? noli quærere: quia ecce ego adducam malum super omnem carnem dicit Dominus: et dabo tibi animam tuam pro præda in cunctis locis in quæcunque abieris.

Jacob. 4. 4. Qui autem amici huius sæculi, eligit inimicus Dei fieri.

Gal. 5. 24. Qui autem Christi, carnem crucifixerunt cum affectibus et concupiscentiis.

By Fleſh is not here meant the ſeveral ſorts of living [x] creatures, which are made of Fleſh; neither [y] humane nature, nor the [z] frail body of man, which are ſometimes called Fleſh.

[x] 1 Cor. 15. 39.
[y] Iſa. 58. 7.
[z] 1 Cor. 15. 50.

But Fleſh is the [a] unmortified Corruption of the ſoul, which is [b] enmity againſt God: becauſe

[a] Rom. 7. 25.
[b] Rom. 8. 7, 8.

1. It [c] hindereth us from doing good, and 2. It [d] inclineth us to do evil.

[c] Gal. 5. 17.
[d] Rom. 7. 23.

The ſinful luſts of the Fleſh are the manifold [e] inordinate affections, and [f] evil concupiſcences of the minde; by which the temptations of the Devil are entertained, and the [g] good things of the world are abuſed to ſin.

[e] Gal. 5. 19, 20, 21.
[f] Ja. 1. 14.
[g] 1 Tim. 6. 10.

Secondly, that I ſhould believe &c.] The ſecond thing promiſed in behalf of the Baptized perſon, is [h] Faith, or a [i] belief of the Doctrine of Chriſtianity.

[h] Acts 8. 36, 37.
[i] Act. 26. 27, 28.

By Believing is not here underſtood hiſtorical Faith, ſuch as the [k] Devil and wicked men may have:

[k] Ja. 2. 19.

Nor the [l] Faith of miracles, ſuch as Judas the Traytor and other [m] wicked profeſſors of Religion may have had:

[l] 1 Cor. 13. 2.
[m] Mat. 7. 22, 23.

Nor [n] temporary Faith, ſuch as [o] hypocrites may have.

[n] Luk 8. 13.
[o] Acts 8. 13, 21

But

But this Faith is a gracious work of the [p] holy Spirit, whereby the [q] heart of man is enabled to [r] assent unto, and rely upon the [s] Word of God's truth, and Gospel of man's salvation.

The doctrinal object of a Christian's Faith is, in general, the [t] whole holy Scripture; and more particularly, [u] all the Articles of the [w] Christian religion.

This Faith is necessary to all men, as being a [x] duty commanded of God, and a meanes [y] without which man cannot be saved.

Thirdly, that I should keep God's holy will &c.] The third thing promised in behalf of the Baptized person is [z] Obedience to the [a] whole will of God [b] revealed in his Laws.

This Obedience is universal,

1. In respect of the object: because the obedient man, in his desire, keepeth [c] all God's commandments;

2. In respect of the subject: because he keepeth them with [d] all his heart;

3. In respect of duration: because he walketh in them, [e] all the dayes of his life.

Man

p 2 Cor. 4. 13.
q Rom. 10. 10.
r Jo. 3. 33.
s Eph. 1. 13.
t Acts 24. 14.
u Luke 24. 25.
w Jo. 20. 31.
x 1 Jo. 3. 23.
y Mar. 16. 16.
z Luke 3. 12.
a Jer. 7. 23.
b Psal. 40. 8.
c Psal. 119. 128.
d Deut. 26. 16.
e Luke 1. 74, 75.

Man is not ſaved by the tenor of the Covenant of [f] Works, the condition whereof is [g] perfect Obedience; but by the Covenant of Grace, the [h] condition whereof is true Faith. Yet is this Obedience, in doing good works, neceſſarily required: becauſe by it

1. [i] God is glorifyed,
2. [k] Our neighbour is gained and edifyed,
3. [l] Our own faith is juſtifyed.

[f] Gal. 2. 16.
[g] Rom. 10. 5.
[h] Rom. 10. 9.
[i] Mat. 5. 16.
[k] 1 Pet. 3. 1, 2.
[l] Ja. 2. 18.

Doſt thou not think that thou art bound to believe and do &c.] Believing and doing, or [m] Faith and good Works, make up the whole doctrine and practice of Chriſtianity. And theſe are not to be [n] ſeparated: becauſe [o] Faith without Workes is dead; and Workes [p] without Faith cannot pleaſe God.

[m] 2 Tim. 1. 13.
[n] Acts 19. 18.
[o] Ja. 2. 20.
[p] Heb. 11. 6.

By God's help ſo I will. And I heartily thank &c.] Beſide our [q] firm reſolutions of Obedience unto God, it is chiefly required that we ſeek to him for help, that we may obey him. The means whereby God is to be ſought to for help, are [r] Thankfulneſs for ſpiritual mercies already receiv-

[q] Pſal. 119. 106, 107.
[r] Col. 1. 3.

ed,

r verse 9. ed, and r Prayer for a continual supply of grace for the time to come.

That he hath called me to this state of Salvation &c.] God's Calling is either s Common, or Special and effectual. Common Calling is that whereby a t nation, city or family are called to the knowledge of the meanes of salvation. Special, or effectual Calling, is that whereby God w calleth his x elect, out of their natural state of sin, unto y holyness and salvation, through Christ Jesus; and that ordinarily by meanes of the Gospel preached.

s Mat. 22.14.
t Psal. 147. 19, 20.
w Rom. 8.30.
x 1 Pet. 2. 9.
y 2 Thes 2. 13, 14.

And I pray God to give me his grace &c.] To the performance of every good action, God by his preventing grace, giveth the z Will; by his assisting grace, he giveth the a Power; and by his consummating grace, he giveth the b Act, or accomplishment.

z 2 Cor. 3. 5.
a Phil. 2. 13.
b Phil. 1. 6.

The CREED.

Rehearse the Articles of thy Belief.] The doctrine of a Christian's Faith was anciently delivered in a c Form of words: and so was openly d confessed, before admission to Baptism.

c 2 Tim. 1. 13.
d Acts 8. 36, 37.

ARTI-

ARTICLE I.

I believe in God] This first Article is the [e] foundation of those that follow.

God is an [f] eternal [g] Spirit, whose [h] Being is of himself: that is, who is not from any other. And therefore there is but [i] one only true God, from whom [k] all things have their Being.

The Father Almighty] He is the [l] Father of Christ from eternity; and is called Christ's [m] own Father, as Christ is called God's [n] own Son. And for Christ's sake God is also [o] our heavenly Father, and can do for us [p] whatsoever he will.

Maker of heaven and earth.] By Heaven and Earth is meant the [q] whole World, and all things therein: which God [r] created of nothing, by his word, [s] in six dayes, [t] for his own glory. And he still [u] preserveth all things by the same [w] word of his power.

ARTICLE II.

And in Jesus Christ] In this second Article we [x] profess our faith in Jesus Christ. [y] JESUS signifieth a Saviour;

e Jo. 14. 1.
f Psal. 90. 2.
g Jo. 4. 24.
h Exod. 3. 14.
i Isa. 44. 6.
k Acts 17. 24, 25.
l 2 Cor. 11. 31.
m Jo. 5. 18.
n Rom. 8. 32.
o Jo. 20. 17.
p Mar. 14. 36.
q Acts 17. 24.
r Heb. 11. 3.
s Exod. 20. 11.
t Col. 1. 16.
u Neh. 9. 6.
w Heb. 1. 3.
x Acts 8. 37.
y Mat. 1. 21.

our; and was so called, because this Son of God is the [x] onely Saviour of mankinde. And CHRIST or [a] Messiah, signifieth Anointed; and was so called, because he was [b] anointed to three [c] Offices: namely, to the Offices of a [d] Prophet, of a [e] Priest, and of a [f] King; which three under the Law, were in special manner Anointed.

Christ as a Prophet [g] instructeth his Church, outwardly by his Word, and [h] inwardly by his Spirit.

As a Priest he [i] reconcileth his Church, by his Satisfaction once made on the Cross, and by his [k] continual Intercession still made at the right hand of his Father in heaven.

As a King he [l] governeth and [m] protecteth his Church.

His onely Son] In Christ are [n] two natures: namely, Divine nature, or the nature of God; and Humane nature, or the nature of Man. In respect of his Divine nature he is called the [o] onely-begotten Son of God, and is of the [p] same divine essence with the Father. In respect of his Humane nature, he is called the [q] son of Man.

Our Lord.] This title LORD, which is [r] diversly given to men, is here the peculiar

x Acts 4. 12.
a Jo. 1. 41.
b Acts 10. 38.
c 1 Cor. 1. 30.
d 1 King. 19. 16.
e Exod. 40. 13.
f 1 Kin. 1. 34.
g Luke 4. 18.
h Luke 24. 45.
i 1 Tim. 2. 5, 6.
k Heb. 7. 25.
l Eph. 1. 22.
m Eph. 5. 23.
n Mat. 1. 23.
o Jo. 1. 18
p Jo. 10. 30.
q Mat. 16. 13.
r 1 Cor. 8. 5, 6.

Acts 4.12 John: 14 1 Acts 10.38 1 Cor 1.30

καὶ σκεῦος ἐν ἄλλῳ σωθῆναι. οὐδὲ
γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρα
νὸν τὸ δεδομένον ἐν ἀνθρώποις,
ἐν ᾧ δεῖ σωθῆναι ἡμᾶς. Εὑρίσκει
θος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον
Σίμωνα, καὶ λέγει αὐτῷ, Εὑρήκαμεν
τὸν Μεσσίαν, ὅ ἐστι μεθερμηνευόμε
νον Χριστός. Ἰησοῦν τὸν ἀπὸ Να
ζαρέτ, ὡς ἔχρισεν αὐτὸν ὁ θεὸς
πνεύματι ἁγίῳ καὶ δυνάμει, ὃς
διῆλθεν εὐεργετῶν καὶ ἰώμενος
πάντας τοὺς καταδυναστευομένους
ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν
μετ' αὐτοῦ. Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν
Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν
σοφία ἀπὸ θεοῦ, δικαιοσύνη τε καὶ
ἁγιασμὸς καὶ ἀπολύτρωσις·

peculiar attribute of Christ, the [s] soverain Lord of lords: to whom belongeth [t] absolute Dominion over all, and [u] Obedience from all.

[s] Rev. 19. 16.
[t] Acts 10. 36.
[u] Phil. 2. 10, 11.

ARTICLE III.

Was conceived by the holy Ghost.] In this third Article we confess, that when Christ was [w] made of the seed of David according to the flesh, he was [x] made in all things like unto us, but [y] without sin. For he being conceived only by the [z] operation of the holy Ghost, was most holy in his humane soul and body.

[w] Rom. 1. 3.
[x] Heb. 2. 17.
[y] Heb. 7. 26.
[z] Luke 1. 35.

Born of the virgin Mary.] That Christ might be our [a] near Kinsman, and capable to redeem us, by paying our debt in the [b] same humane nature in which it was contracted; it was necessary he should be the [c] Seed of the Woman. And that he might appear to be the promised Messias, it was necessary he should be [d] born of a Virgin of the [e] linage of David.

[a] Ruth 2. 20.
[b] 1 Cor. 15. 21, 22.
[c] Gal. 4. 4.
[d] Mat. 1. 23.
[e] Mat. 1. 1.

ARTICLE IV.

Suffered under Pontius Pilate.] In this fourth Article we confess that, according to the [f] Prophecies of Scripture

[f] Acts 3. 18.

ture, [g] Christ suffered in his humane nature both in [h] soul and [i] body; his [k] divine nature being uncapable of suffering. For he was delivered to [l] Pontius Pilate, then Roman Governour in Judæa: who being a man addicted to [m] cruelty and [n] sinful compliance, [o] condemned Christ to be crucifyed.

[g] 1 Pet. 4. 1.
[h] Mat. 26. 38.
[i] Jo. 19. 1, 2, 3.
[k] 1 Tim. 6. 15, 16.
[l] Mat. 27. 2.
[m] Luke 13. 1.
[n] Mar. 15. 15.
[o] Luke 23. 23, 24.

Was crucifyed] As [p] Isaac bare the wood which was prepared to burn him: so Christ [q] bare his own Cross. And as [r] Moses lifted up the serpent on the pole in the wilderness: so was Christ lifted up on the Cross, to which [s] his hands and feet were nailed.

[p] Gen. 22. 6.
[q] Jo. 19. 17.
[r] Jo. 3. 14.
[s] Psal. 22. 16.

And by this [t] painful, shameful and accursed death upon the Cross, did Christ [u] expiate our sin, and redeem us from the [w] malediction of the Law.

[t] Heb. 12. 2.
[u] 1 Pet. 2. 24.
[w] Gal. 3. 13.

Dead] As [x] sin-offerings under the Law were put to death: so [y] Christ by suffering death, became a sacrifice for sin. And though his [z] enemies put him to death, yet he [a] voluntarily laid down his life. And the blood which he shed was of infinite value, because the [b] blood of that person, who was God as well as Man.

[x] Lev. 4. 29.
[y] Heb. 9. 28.
[z] Mar. 10. 33, 34.
[a] Jo. 10. 17, 18.
[b] Acts 20. 28.

In this death, the [c] Soul of our Saviour

[c] Luke 23. 46.

Luc. 23. 53
Et deposuit eum, ac involvit eum sindone linea, & posuit eum in
Matt. 28. 6.
loco sepulchri excisi, in quo nemo adhuc positus fuerat.
Marc. 15. 46
Hoc est illud sepulchrum olim parvum dictum: ad hoc, in solo loculi iacebat positus.
Joh. 19. 40
Acceperunt ergo corpus Jesu, & obligarunt illud linteis, cum aromatibus, sicut mos est Judæis sepelire.
Matt. 27. 59. 60.
Et Joseph, quum accepisset corpus, involvit illud in sindone pura, & posuit illud in monumento suo novo, quod exciderat in petra: & advolvit saxum magnum ad ostium monumenti, abiit.
Act. 2. 29
Viri fratres, licet liberè dicere apud vos de patriarcha David, quod mortuus sit & sepultus fuerit, & monumentum ejus sit apud nos ad hunc usque diem.

viour was ſeparated from his [d] Body, but neither his Soul nor [e] Body were ſeparated from his Divinity.

And buryed.] Chriſt was buried [f] after the manner of the Jewiſh nation: namely, [g] bound in grave-clothes with ſpices; and laid in the grave, with a great ſtone rolled to the mouth of the Sepulchre. By which it was evident that he was [h] certainly dead, and alſo that he did afterwards as [i] certainly riſe again from the Dead.

Deſcended into hell.] After Chriſt was dead and buried, his [k] Soul and Body continued for a time in a ſeparate condition [l] under the dominion of death: which condition is ſometimes ſignifyed by the [m] Grave or Hell.

[d] verſe 53.
[e] Mat. 28. 6.
[f] Jo. 19. 40.
[g] Mat. 27. 59, 60.
[h] Acts 2. 29.
[i] Acts 13. 29, 30.
[k] Acts 2. 31.
[l] Rom. 6. 9.
[m] Pſal. 89. 48.
[n] 1 Cor. 15. 55.

¶ *After the three Degrees of Chriſt's* Humiliation: *namely*, Birth, Death, *and* Burial *under the dominion of death*; *follow the three Degrees of his* Exaltation: *namely*, Reſurrection, Aſcenſion, *and* Glorification *in heaven.*

ARTICLE V.

The third day he roſe again from the Dead.] In this fifth Article we confeſs, that the [o] Body of Chriſt ſaw no

[o] Acts 13. 36, 37.

corruption, as did the Bodies of the
p Acts 2. 24. Patriarchs: becauſe it was p impoſſible he ſhould be holden under the
q Heb. 11 17, 19. power of death. Therefore as q Iſaac was in a figure raiſed from the
r Luke 24. 34. dead: ſo Chriſt did r really riſe again.
s Luke 24. 39. For the s ſame Body and Soul of our Saviour, which were ſeparated by
t Jo. 2. 19, 21, 22. death, were in his Reſurrection reu Jo. 10. 17, 18. united; and that by his u own divine power.

w Luke 24. 46. He roſe again the w third day,
x Luke 24. 1, 2, 3. which was the x firſt day of the week;
y Rev. 1. 10. and which, in memory of his Reſurrection, is called the y Lord's day.

ARTICLE VI.

He aſcended into heaven] In this ſixth Article we confeſs that, as the
z Heb. 9. 7. z high Prieſt under the Law entered once every year into the Holy of holies; ſo
a verſes 11, 12. a Chriſt, an high Prieſt of good things to come, once b aſcended
b verſe 24. c locally and d viſibly into the c Heaven of heavens, that he might f pre-
c Luke 24. 51. pare a place for us, and receive us
d Acts 1. 9. to it.
e Eph. 4. 10.
f Jo. 14. 2, 3.

And ſitteth on the right hand of God the Father Almighty.] After Chriſt's
g Mar. 16. 19. Aſcenſion into heaven, he g ſate, or
h Acts 7. 56. h ſtood on the right hand of God.

That

That is, as a King and Judge he took up his [i] abode in a ſtate of [k] majeſty and [l] power, [m] above all creatures in heaven and in earth.

And becauſe he ſitteth on the right hand of the Father Almighty, he is perfectly able to [n] ſubdue all his enemies; as alſo to [o] interceed for, and eternally to [p] ſave, thoſe that are his.

[i] 1 Pet. 3. 22.
[k] Heb. 8. 1.
[l] Mat. 26. 64.
[m] Eph. 1. 20, 21.
[n] Pſal. 110. 1.
[o] Rom. 8. 34.
[p] Rev. 3. 21.

ARTICLE VII.

From thence he ſhall come to judge the quick and the dead. In this ſeventh Article we confeſs, that Chriſt [q] ſhall come the ſecond time from heaven, with great glory, [r] to judge the world.

In this laſt judgment, [t] Chriſt himſelf, as ſupreme Judge, ſhall paſs the final Sentence: the [u] Saints ſhall paſs their ſentence of approbation.

All ſhall be judged, as well the [w] Quick that are [x] alive at the Lord's coming, as the Dead that ſhall be raiſed up.

They ſhall be judged of [y] all things done in the body, whether good or evil; and that by the [z] Books of God's Omniſcience, of Life, of [a] man's Conſcience, and of the holy Scriptures.

[q] Acts 1. 11.
[r] Mat. 24. 30.
[s] Acts 17. 31.
[t] Jo. 5. 22, 27.
[u] 1 Cor. 6. 2.
[w] 1 Pet. 4. 5.
[x] 1 Theſ. 4. 15.
[y] 2 Cor. 5. 10.
[z] Rev. 20. 12.
[a] Rom. 2. 15, 16.

ARTI-

ARTICLE VIII.

I believe in the holy Ghost.] In this eighth Article we profess to believe in the holy Ghost, who, in respect of his nature, is the [b] third Person in the divine essence, and therefore [c] true God. And as he proceedeth from the [d] Father and the [e] Son, so he is a [f] Person [g] distinct from both.

In respect of his Office he is called the [h] Holy Spirit, because he furnisheth our hearts with spiritual and saving Graces, by his work of [i] Sanctification,

[b] 1 Jo. 5. 7.
[c] Acts 5. 3, 4.
[d] Jo. 14. 26.
[e] Jo. 15. 26.
[f] Acts 13. 2.
[g] Jo. 14. 16.
[h] Rom. 5. 5.
[i] 2 Thes. 2. 13.

ARTICLE IX.

The holy Catholick Church, the Communion of Saints.] In this ninth Article, by the Church of God is meant the [k] Corporation, or general Family of [l] all true believers.

God's Church is [m] built upon a Rock: for [n] Christ is the personal Foundation of it, and the [o] Apostles and Prophets are it's doctrinal Foundation. And the Marks of it are, the sincere [p] preaching of the Word of God, and the due administration of the holy Sacraments, by Ministers lawfully [q] called.

[k] Eph. 2. 19.
[l] Acts 2. 44, 47.
[m] Mat. 16. 18.
[n] 1 Cor. 3. 11.
[o] Eph. 2. 20.
[p] Acts 2. 41, 42.
[q] Rom. 10. 15.

It

Saulus autem ultro consentiebat ijs quæ
Act. 8. 1. erant illo die persecutio magna ad
versus ecclesiam
quæ erat Hierosolymis: & omnes dispersi sunt per
regiones Judææ & Samariæ, præter Apostolos.
5.
1486. 12. conventum universalem & concionem plenam
23. , qui conscripti sunt in cælis, & judicem universorum
Deum & spiritus justorum consummatorum.
1. Joh. 1. 7. Quod si in luce ambulamus, sicut ipse est in luce,
communionem habemus cum eo mutuam, & sanguis
Jesu Xti filii eius purificat nos ab omni pec-
cato.
ii.
Eph. 5. 23, Quoniam vir caput est mulieris, sicut etiam Xtus
25, 26. caput ecclesiæ, & est servator corporis.
25. Viri diligite uxores vestras, sicut etiam Xtus dilexit
ecclesiam suam, & seipsum tradidit pro ea,
26. ut eam sanctificaret & mundaret eam lavacro
aquæ in verbo.
iv.
1. Cor. 12. Atque sive patitur unum membrum, compatiuntur
26, 27. omnia membra: sive honoratur unum membrum
, congaudent omnia membra.
27. Vos autem estis corpus Xti, & membra particulatim
x.
Matt. 28. Ite ergo, docete omnes populos, & baptizate eos in
19, 20. nomine Patris, & filii & spiritus sancti;
20. Et docete eos ut custodiant quæcunque mandavi vobis:
& ecce ego vobiscum sum omnibus diebus usq; ad
consummationem seculi Amen.
vi.
Actio: x.
Luke. 24. Et dixit eis, ita scriptum est, & ita oportuit Xtum pati,
46, & resurgere de mortuis tertio die:
47. Et prædicari in nomine ejus pœnitentiam ac remissi-
onem peccatorum apud omnes gentes, incipiendo ab
urbe Hierosolymorum.
ii.
Act. 2. 38. Petrus autem ait ad eos, resipiscite, & baptizetur
unus quisq; vestrum in nomine Jesu Xti in remissi-
onem peccatorum: & accipietis donum spiritus
sancti.

It is distinguished into the [r] Church militant, which is here upon earth; and the [s] Church triumphant, which is in Heaven.

The Communion of Saints is the first [t] Christian Privilege. For as the [u] mystical Body, the Church, hath an union with Christ, who is the Head of it; and therefore is Holy: so in it there is a [w] Communion of the Members between themselves, which is called the Communion of Saints.

The Church is Catholick, or universal, in respect of [x] Persons, Place, Doctrine, and Time.

[r] Acts 8. 1.
[s] Heb. 12. 23.
[t] 1 Jo. 1. 7.
[u] Eph. 5. 23, 25, 26.
[w] 1 Cor. 12. 26, 27.
[x] Mat. 28. 19, 20.

ARTICLE X.

The forgiveness of sins.] In this tenth Article, the second Christian Privilege is the [y] Forgiveness of sins, which is preached to all men, in the name of Christ, and sealed in [z] Baptism: but is not communicable to the [a] sinful angels.

[b] Sin is a transgression of the Law of God; and is [c] onely forgiven by him, against whom it is committed.

Sin is distinguished into Original sin, which is the [d] sinfulness of man's nature; and Actual sin, which

[y] Luke 24. 46, 47.
[z] Acts 2. 38.
[a] 2 Pet. 2. 4.
[b] 1 Jo. 3. 4.
[c] Mar. 2. 7.
[d] Psal. 51. 5.

e Mat. 15. 19. is e committed in thought, word, and deed. And both these sorts of Sin
f Rom. 6. 23. f deserve eternal death, but are g par-
g Col. 2. 13. donable by the merits of Christ.

ARTICLE XI.

The Resurrection of the body. In this eleventh Article, the third Chri-
h Luke 14. 14. stian Privilege, is the h raising of our
i 1 Cor. 15. 54. mortal Bodies from the i corruption of the grave, unto immortal glory,
k 2 Cor. 4. 14. by virtue of the k Resurrection of Christ.

The truth of this Article is found-
l 1 Cor. 6. 14. ed upon the l Power and good Plea-
m Job 19. 26, 27. sure of God, who both can and will raise from the dead the m very same Body that died.

n Dan. 12. 2. It hath been believed by the n Fa-
o Acts 24. 15. thers under the old testament, as well as it is by o Christians under the new, that there shall be a Resurrection both of the just and unjust.

ARTICLE XII.

The life everlasting. In this twelfth Article, the fourth Christian Privi-
p Jo. 5. 24. lege is the p enjoyment of everlasting Life.

By Life is here meant the fruition
q Psal. 16. 11. of all q true happiness in soul and body:

2 Pet. 2. 4. Nam si Deus Angelis qui peccarunt non pepercit, sed rudentibus tartarum detrusos caliginis tradidit, cruciandos reservatos.

.b. Quisquis facit opperam peccati, etiam legem transgreditur: nam peccatum est legis transgressio.

.c. Mark. 2. 7. Quid ille ita loquitur blasphemias? quis potest remittere peccata, nisi solus Deus?

.d. Psal. 51. 5. Nam delictum meum ego agnosco, et peccatum meum obversatum mihi jugiter.

.e. Matt. 15. 19. Ex corde enim ipso exeunt cogitationes malæ, cædes, adulteria, fornicationes, furta, falsa testimonia, maledicta.

.f. Rom. 6. 23. Nam stipendia peccati, mors: donum autem Dei est vita æterna in Christo Jesu Domino nostro.

.g. Col. 2. 13. Et vos qui mortui eratis peccatis vestris, et præputio carnis vestræ, vivificavit una cum eo, et condonavit nobis omnia peccata nostra.

Artic: XI.

.h. Luk. 14. 14. Et beatus eris, quia non possunt gratiam rependere tibi: rependetur enim tibi in resurrectione justorum.

.i. 1 Cor. 15. 53. 54. Postquam autem hoc corruptibile induerit incorruptibilitatem, et mortale istud induerit immortalitatem, tunc fiet istud quod scriptum est, absorpta est mors ad victoriam.

.k. 2 Cor. 4. 14. Sed credimus fore ut qui suscitavit Dominum Jesum, nos quoque per Jesum suscitet, et sistat vobiscum.

.l. 1 Cor. 6. 14. Deus autem et Dominum suscitavit, et nos suscitabit potentia sua.

.m. Phil. 3. 20. 21. Et postquam vernaculi constituunt istud, vigilandum est, unde cœlum nobis adventurum est Dominum.

Idem qui sum, ac non alienus visum sum mihi, et oculis meis aspectum: tamen consummandus quoque mihi in isto mundo.

.n. Dan. 12. 2. Tandem multi de dormientibus in pulvere terræ evigilabunt; hi ad vitam æternam, illi ad opprobria et condemnationem æternam.

.o. Acts 24. 15. Et spem habeam in Deo, fore, quam etiam ipsi exspectant resurrectionem mortuorum, tum justorum, tum injustorum.

Articulus 12.

Joh. 5. 24. Amen amen dico vobis, quia sermonem meum
audit, & credit ei qui misit me habet vitam aeternam,
& in condemnationem non venit: sed transiit a morte
Joh. 10. 28. ad vitam facit mihi semitam vitæ: Sed vitam
aeternam in corporibus amittimus: Doctrina tua
in aeternitatem.

Communis hæres nunc pro Judæorum & pro Gentibus, hunc autem coram eorum: nunc non aliquando, nunc vero amplius cognoscam prout amplius Dominus fuerit sed accessibis ad montem Sion, & civitatem Dei viui, Jerusalem cœlestem, & millibus angelorum.

Est corpus animale, & est corpus spirituale.

Qui transmutabit corpus nostrum humile, ut conforme fiat corpori gloriæ suæ, pro vi illa efficaci qua potest etiam subjicere sibi omnia.

Qui plenam pœnam dabunt elationi Dei, expulsi a facie Domini & gloria virtutis ejus

Quem Deus revelabit in gloriosis suis: & admirandus fiat in credentibus omnibus (quod fides habita fuerit testimonio nostro apud vos in die illo.

Tunc dicet his qui ad sinistram erunt, discedite a me in ignem æternum, qui paratus est diabolo, & angelis ejus.

Et fumus tormenti ipsorum ascendet in sæcula sæculorum: nec habebunt requiem die nec nocte qui adorant bestiam & imaginem ejus, & si quis accipiet characterem nominis ejus.

Vbi vermis eorum non morietur, & ignis non extinguetur.

Timidis autem & incredulis, & detestabilibus, & homicidis, & fornicatoribus, & veneficis, & idolatris, & omnibus mendacibus portio assignata est in stagno ignis & sulphuris, quod est mors secunda.

Hæc est quæ descendit de cœlo, Patre, Verbo, & Spiritu sancto: & hi tres unum sunt.

Ite docete omnes populos, & baptizate eos in nomine Patris, & filii, & Spiritus sancti.

Et baptizabit eos in ascendit Jordanis de aqua: & ecce apertæ sunt cœli, & vidit Spiritum Dei descendentem quasi columbam, & venientem super eum.

Et ecce vox de cœlis dicens: Hic est filius meus dilectus in quo mihi complacui.

Audite me, ego hodie genui te.

1. Cor: 13. 12.
f. Gal: 12. 22, 23.
it. 1. Cor: 15. 44.
ii. Philip: 3. 21.
iii. 2. Thes: 1. 8. 9.
x. Mat: 25. 41.
vi. Apoc: 14. 11.
z. Mar: 9. 44.
a. Apoc: 21. 8.
b. 1. Joh: 5. 7.
x. 9. Mat: 28. 19.
f. Mat: 3. 16.
d. Psal: 2. 7.

dy: when the faculties of the Soul shall be [r] perfectly enlightned and [s] sanctifyed; and the [t] Body spiritualized, and [u] exceedingly glorifyed.

To this Life everlasting is opposed [w] everlasting Death, which is the [x] portion of the wicked.

And this Death consisteth in the loss of Gods presence, and [y] all other comforts; and in the enduring the [z] sting of Conscience, and [a] torments of Hell-fire for ever.

[r] 1 Cor. 13. 12.
[s] Heb. 12. 22, 23.
[t] 1 Cor. 15. 44.
[u] Phil. 3. 21.
[w] 2 Thes. 1. 8, 9.
[x] Mat. 25. 41.
[y] Rev. 14. 11.
[z] Mar. 9. 44.
[a] Rev. 21. 8.

First, I learn to believe in God the Father &c.] In the divine essence, which is but one, there are [b] three [c] distinct Persons; namely, [d] the Father, the Son, and the holy Ghost, who are distinguished by their Properties.

It is the Property of the Father to [e] beget the Son. It is the Property of the Son to be [f] begotten of the Father. It is the Property of the holy Ghost to [g] proceed from the Father and the Son.

The Creation of the world is ascribed to the Father, who [h] made all things by the Son, and [i] efficacy of the holy Ghost.

The Redemption of mankinde is

[b] 1 Jo. 5. 7.
[c] Mat. 3. 16, 17.
[d] Mat. 28. 19.
[e] Psal. 2. 7.
[f] Jo. 1. 14.
[g] Jo. 15. 26.
[h] Heb. 1. 2.
[i] Gen. 1. 2.

ascribed to the Son, as the [k] only person that became a ransom for them.

The Sanctification of God's elect people is ascribed to the holy Ghost, as the Spirit of holyness, by whose [l] operation they are made holy.

k 1 Tim. 2. 5, 6.

l 1 Pet. 1. 2.

The COMMANDMENTS.

Ten Commandements.] Though the [m] Commandement of God be exceeding broad, yet hath he, in great wisdom and compassion to us, contracted those many Laws into [n] ten Precepts,, and those ten Precepts into [o] two Tables; both which are [p] fulfilled by one spiritual grace, which is Love.

Of the Commandements, some are propounded [q] negatively, and forbid sins; and some are propounded affirmatively, and enjoyn Duties.

A negative Commandement forbiddeth every sort and degree of the Sin, and the [r] inducements to it; and enjoyneth the [s] contrary Duty.

An affirmative Commandement enjoyneth every sort and degree of the Duty, and the [t] meanes conducing to it; and forbiddeth the [u] contrary Sin.

m Psal. 119. 96.

n Exod. 34. 28.

o Exod. 31. 18.

p Rom. 13. 10.

q Mat. 5. 33.

r 1 Thes. 5. 22.

s Eph. 4. 28.

t Rom. 14. 19.

u Mar. 7. 10.

g. Et Verbum caro factum est: et habitavit inter nos, (et vidimus
Joh. 1. 14. gloriam eius, gloriam quasi unigeniti qui venit a Patre)
plenum est gratiæ et veritatis.
i. Quum autem venerit Paraclitus, ille quem ego mitta-
Joh. 15. vobis a Patre, Spiritus veritatis, qui a Patre
26. emanat, ille testabitur de me.
k. Quem constituit Redemptorem omnium, per quem
Hebr. 1. 2. etiam mundum condidit.
l. Terra autem erat vel informis et inanis, tenebræ
Gen. 1. 2. erant in superficie abyssi: et Spiritus Dei incubabat
super aquas.
m. Unus enim est Deus, unus etiam Mediator Dei et homi-
1 Tim. 2. num homo Christus Jesus.
5. 6.
n. Qui pro ipse pro Deo vel redemptionis pretium pro omni
creatura, testimonium quod tempore suo
1 Pet. 1. 2. Electis Dei præcognitionem Patris ad sanctificationem
Spiritus, per obedientiam et aspersionem sanguinis:
Deus vobis et pax multiplicetur.

Psalm. 118. 96. o. Omni perfectioni video esse finem:
latum verò tuum mandatum valde.

Rom. 13. 10. p. Charitas proximum non efficit
malo, itaq; charitas est completio legis.

Matth. 5. 33. q. Rursum audivistis dictum fuisse ve-
1 Thess. 5. 22. teribus, non peierabis, sed reddes domino
quæ tu juraveris. A omni specie
niali abstinete

Ezech. 4. 28. r. Qui furabatur non amplius fu-
retur, sed potius laboret operando
manibus suis quod bonum est, ut
habeat quod impertiat cui opus fuerit.

Ephes. 6. 2. s. Honora patrem tuum et matrem
tuam quod est mandatum primum
cum promissione. t. Et vos patres
ne provocate ad iram liberos vestros
sed enutrite eos in disciplina et admo-
nitione Domini.

A Commandement which enjoyneth the duty of one Related, enjoyneth also the [w] mutual duty of the other who is Related to him. [w] Eph. 6. 2, 4.

The same which God spake &c.] The ten Commandements were [x] delivered both by a voice, and by writing: and accordingly, the declared Will of God is distinguished into the [y] Unwritten, and the Written Word of God. [x] Deut. 5. 22. [y] 2 Thes. 2. 15.

The Church had the unwritten Word of God, declared in [z] diverse manners, from the [a] beginning of the world till the time of [b] Moses. And since the time of Moses, the Church hath had the written Word, which is called the [c] holy Scriptures. [z] Heb. 1. 1. [a] Luke 1. 70. [b] Neh. 9. 14. [c] Rom. 1. 2.

They are called Scriptures, because [d] written; and Holy, because written by [e] holy men, who were inspired by the holy Ghost. [d] Hos. 8. 12. [e] 2 Pet. 1. 20, 21.

The PREFACE.

I am the Lord thy God who brought thee &c.] In this Preface to the ten Commandements, is set forth the Authority of God that commandeth, and the reason of man's [f] Obedience to him onely. [f] Hos. 13. 4.

He that commandeth is the Creator and ſupreme Lord of all men, and
g Gal. 6. 16. the g God of Iſrael his people: and
h Lev. 19. 37. therefore hath h authority to give them Laws.

i Num. 15. 40, 41. Man is obliged to obey that i his
k Ja. 4. 12. God, who hath made, k preſerved,
l Deut. 4. 20. and alſo l redeemed him from the
m Luke 1. 74. Egyptian m bondage of Sin and Satan.

COMMANDMENT I.

Thou ſhalt have none other Gods but me.] In the Moral Law, which
n 1 Jo. 3. 22. is the n Rule of good works, this firſt Commandement, which concerns the Acknowledgment of God, forbideth theſe Sins:

o Pſal. 14. 1. 1. The ſin of Atheiſts, who o acknowledge no God.

p Gal. 4. 8. 2. The ſin of ſuch as p ſerve falſe gods.

q 2 Kin. 17. 33, 34. 3. The ſin of ſuch as q ſerve not the true God onely and aright.

The ſame Commandement enjoyneth theſe Duties:

r Mar. 12. 32. 1. That we acknowledge r but one God.

s 1 Cor. 8. 6. 2. That we have the s onely true God for our God: which muſt appear by our

1. Loving

Et qui iuxta hanc formulam incedunt, pax dñi super eos,
& misericordia, & super Israel Dei.

Observabitis itaq; omnia statuta mea, omniaq; iudicia
mea; facietisq; ea: ego sum Jehova.

Et inquam recordamini & facietis omnia mandata mea;
& filii Jacob Deo vestro.

Ego Jehova Deus vester, qui eduxi vos è terra Egypti ut
sim vobis Deus; sum Jehova Deus vester.

Vos enim assumpsit Jehova, & eduxit vos è calino ferri
de Egypto; ut sitis ei populus hereditarius, sicut
estis hodierno die.

Ut simus mihi, & nam inimicorum nostrorum liberati
fuerimus ipsi.

Et quicquid petimus, accipimus ab eo: gloriam obedi-
vamus præceptis ejus, & bona agimus coram eo.

Dicit stultus cum animo suo, non est Deus: corrumpti
, abominandam quamq; actionem perpetrant, non
est qui faciat bonum.

Tales enim quum ignoraretis Deum, servitutis illis qui
natura non erant Dii.

Jehovam reverebantur; & Deos suos colebant ex ritu gen-
quas deportaverant ipsos.

Usq; in hunc ipsum diem isti faciunt ex ritibus priscis:
non reverentur Jehovam, neq; faciunt secundum statuta
ipsorum & secundum ritum ipsorum, i.e. secundum leg
& secundum præceptum qd præcepserat Jehova filiis
Jakob, cui imposuit nomen Israelis:

Nunc dixit ei scriba ille, bene præceptor, in veritate dixisti
nam unus est Deus, & non alius est præter eum.

Nobis tamen unus est Deus, Pater ille à quo omnia,
& nos in ipso: & unus Dominus Jesus Christus,
per quem omnia & nos per ipsum.

Matth. 12. 30. Diliges igitur dominum deum tuum, ex toto corde tuo & ex tota anima tua, & ex tota cogitatione tua, & ex totis viribus tuis, hoc est primum mandatum.

ii. Mat. 10. 28. Et ne timete vobis ab iis qui interficiunt corpus, animam autem non possunt interficere: sed timete potius eum qui potest & animam & corpus perdere in Gehenna.

iii. Prov. 3. 5. Fiduciam habe in Jehova ex toto animo tuo: intelligentiæ vero tuæ ne nitere.

Act. 5. 29. Respondens autem Petrus & Apostoli dixerunt, oportet Deo, potius quam hominibus obedire.

Marc. 2.

Lev. 26. 1. Non facietis vobis idola, & sculptile aut statuam non erigetis vobis, neq; lapidem figuratum ponetis in terra vestra, ut incurvetis vos ante eum: nam ego Jehova sum Dominus vester.

Rev. 22. 8. 9. Ego vero Johannes is sum qui hæc audivi & vidi, & quum audissem & vidissem, provolvi ut adorarem ante pedes Angeli, qui mihi hæc ostendebat.

Et vero dixit mihi, vide ne feceris: conservus tuus sum, & fratrum tuorum Prophetarum, & eorum qui observant verba libri hujus, Deum adora.

a. Rom. 1. 25. Et mutaverunt veritatem Dei in mendacium, & venerati sunt & coluerunt creaturas magis quam eum qui creavit illas, cui sunt laudes & benedictiones in sæculum sæculorum. Amen.

Mat. 15. 8. 9. Populus hic labiis suis honorat me, cor autem eorum admodum remotum est a me.
Sed frustra me colunt, docentes doctrinas quæ sunt mandata hominum.

b. C. Isa. 42. 8. Ego sum Jehova, illud est nomen meum; & gloriam meam alteri non dabo, & laudem meam sculptilibus.

d. Deut. 8. 19. Erit enim si omnino oblitus Jehovæ Dei tui sequutus fueris deos alienos, & colueris eos incurvaveris te eis: contestor contra vos eodem hunc, fore ut omnino perdamini.

e. Mat. 4. 10. Tunc dicit ei Jesus, Abi Satana, scriptum est enim, Dominum Deum tuum adorabis & ei soli servies.

f. 1 Sam. 10. 1. sed accipiendo filii Aharonis Nadab & Abihu quos, thuribulum sumsit, indidit eis ignem imposuerunt suffitum eis: ut offerrent coram Jehova ignem alienum, qd non præceperat eis.

1. [t] Loving
2. [u] Fearing
3. [w] Trusting in
4. [x] Obeying

} him above all others.

t Mar. 12.30.
u Mat. 10.28.
w Prov. 3.5.
x Acts 5.29.

COMMAND. II.

Thou shalt not make to thy self &c.]

In this second Commandement, which concerns the worship of God, are forbidden these Sins:

1. The appointing [y] any kinde of Image for religious Worship. y Lev. 26. 1.

2. The worshiping such an Image, or [z] any other Creature. z Rev. 22. 8, 9.

3. The [a] neglect of the worship of the true God. a Rom. 1.25.

4. The [b] worshiping him after a false manner: b Mat. 15. 8, 9.

Because the Lord is a [c] jealous God, and a [d] severe punisher of Idolaters. c Isa. 42. 8. d Deut. 8. 19.

In the same Commandement are enjoyned these Duties.

1. That God [e] onely be religiously worshiped, according to his own [f] prescription. e Mat. 4. 10. f Lev. 10. 1.

2. That he be worshiped both in [g] Body and [h] Spirit. g Psal. 95. 6. h Jo. 4. 23.

And to such worshippers, who thus love and obey the Lord, he hath [i] promised his especial Mercy. i Jo. 9. 31.

COM-

COMMAND. III.

Thou shalt not take the Name &c] In this third Commandement, which concerns the Name of God, are forbidden these Sins:

k Job 1. 5. 1. [k] Irreverend thoughts of God.

l Rev. 13. 6. 2. [l] Blasphemy, or dishonourable mention of his Name:

m Zech. 8. 17. 3. [m] False Swearing, in avouching an untruth.

n Mat. 5. 33. 4. [n] Perjury, or breaking a lawful Oath.

o Rom. 2. 24. 5. [o] Causing the Name of God and our holy Profession to be blasphemed by others.

And such Sins God himself hath especially [p] threatned to punish.

p 2 Sam. 12. 14.

In the same Commandement are enjoyned these Duties:

q Psal. 103. 1, 2. 1. To [q] think and speak reverendly of the Names and Attributes of God.

r Acts 13. 48. 2. To [r] glorify him in his holy Word and Ordinances, that beare his Name.

s Deut. 6. 13. 3. To [s] use his Name with reverence in taking religious Oathes.

t Jer. 4. 2. 4. To [t] observe such Oathes with religious care and conscience.

5. To

vnite in cuerdmy nos & percumbamus; flectamus genua
coram Jehova qui fecit nos.
Sed vnite dicimus, & nunc dt. quum vere adoratores adorabunt
Patrem spiritu ac veritate: dominum patres tales requirit
qui sibi qui ipsum adorent.
Scimus autem qd Deus non audit peccatores: sed si quis
Dei cultor est, & facit qd ille vult, illi hunc audit.

Mand. 3.

Dicendo erat quia circumcisionem dixi corruptis,
et vultum Jehoua sanctificabant vos, et sanguinem
meum offerebat holocausta de armentis filiorum ac
ovium, ne dicebat Job forsitan peccauerunt
filij mei, aut maledixerunt Deo quid animum
suum. ita faciebat Job cunctis diebus illis.
Aperuit igitur os suum ad blasphemia adversus Deum
et convicijs affecerunt me oculi eius, et habitauerunt
ignes et vos qui in celis habitant.
Et alibi malum altorum ne cogitetis in animabus
vestris, obsecrabitis falsum de amicis. ne omnia
verba quae odi, dicit Jehova.
Audistis dictum priscis veteribus, non peierabis, sed
reddes domino quae juraueris.
Romam Dei propter vos blasphematur in gentibus.
Tantummodo quia plane occasionem dedistis inimicis
blandi contemptim Jehova inimicis eius in hac re,
similiter ipse filius qui natus est vobis pessimus noster
est.
Quando anima mea Jehova, et non in obliuione
mea nomini sanctitatis eius. & Quando anima mea
Jehova, et ne obliviscaris vllius beneficiorum eius.
Quis est ad quem gentes quando canet et gloriabitur

Deut. 6. 13 Jehovã Deũ tuũ timebis, et ipsũ colibis, et in nomine ejus jurabis.

Jerem. 2 Audite gentes, et videt Jehova ordò, vilè et justitiã et bonorũ curam fuisse in ipsis gentibus. Et in ipsa caudem esse.

1 Tim. 6. 1. Illi qui sunt sub jugo servitutis, dominos suos in omni honore habeant, ne nomen Dei et doctrina ejus blasphemetur. —

5. To [v] glorify God by a Christian conversation. [v] 1 Tim. 6. 1.

COMMAND. IV.

Remember that thou keep holy &c.] This fourth Commandement concerns the Sabbath of the Lord, which is to be kept holy or [w] sanctifyed: that is, separated from a common, to an holy use. [w] Deut. 15. 19, 20.

[x] God sanctifyed the seventh day after he had finished his works of the first Creation; and [y] accordingly he commanded his people to sanctify it. [x] Gen. 2. 3. [y] Exod. 31. 16, 17.

After the Resurrection of Christ, instead of the seventh day from the beginning of the Creation, was observed the first day of the week, called [z] the Lord's day. And to this is referred the [a] practice of Christ and his [b] Disciples. [z] Rev. 1. 10. [a] Jo. 20. 19, 26. [b] Acts 20. 7.

In this Commandement is enjoyned an especial attendance upon God's services, on that day: such as 1. [c] Prayer, 2. [d] Dispencing and receiving his Word, 3. [e] Partaking in his Sacraments, 4. [f] Relieving his Saints, and 5. Meditating upon his works of [g] Creation and [h] Redemption. [c] Acts 16. 13. [d] Acts 13. 44. [e] Acts 20. 7. [f] 1 Cor. 16. 1, 2. [g] Psal. 92. title & verses 4, 5. [h] Deut. 5. 15.

In the same Commandement are forbidden our worldly [i] Undertak- [i] Isa. 58. 13.

k Neh. 13. 15. ings and k Employments, on this ho-
l Mat. 12. 5. ly day: excepting such as concern
m Luke 6. 9. acts of l Piety, m Charity, n Necessity,
n Luke 14. 5. or o Decency:
o Luke 6. 1.

The observation of this seventh
p Isa. 66. 23. Day is to be p remembred every day:
q Neh. 13. 17. and q Governors are to require that observation of it, from all that are subject to them.

COMMAND. V.

Honor thy father and thy mother &c.] In this fifth Commandement, which is the Commandement of Relations, and concerns mans Dignity, are enjoyned the mutual Duties of Inferiors and Superiors.

From Children to Parents is required Honour, which implyeth
r Lev. 19. 3. r 1. Fear, s 2. Reverence, t 3. Obedi-
s Gen. 31. 35. ence, and v 4. Maintenance. And
t Eph. 6. 1, 2. the w contrary Vices are forbidden.
v 1 Tim. 5. 4.
w Lev. 20. 9. This Commandement concerns not
x Heb. 12. 9. onely x natural Parents, but extends
y Isa. 49. 23. also to y Magistrates in the State,
z 1 Cor. 4. 15. z Ministers in the Church, and a Ma-
a 2 Kin. 5. 13. sters in Families; who are also called Fathers.

The reciprocal Duties of Superiors to Inferiors are likewise required in this Commandement: namely, of

b natu-

1 Joh. 3. 15 Quisquis odit fratrē suū homicida est, et nostis nullū homicidam habere vitam
Matt. 5. 21, 22 æternam in se manentem. Audistis dictū fuisse à veteribus, nō occides; quisquis autē occiderit reus
erit sententiæ judicio. Ego verō dico vobis
quoniam quicunq; irascitur fratri suo temere, reus
erit judicio. quicunq; verō dixerit racha
reus erit concilio, quicunq; autē dixerit
fatue reus erit gehennæ ignis.
Ps: 63. 3. Abscondisti me ab arcano consilio
malignorum, à tumultuatione operantium
iniquitatem.
Deut. 22. 8. Quum ædificas domū novam, nō facies
propugnaculum ad tectū tuum, ut nō imputes
reatū sanguinis domui tuæ, si quis ceciderit
quispiam.
2 Sam. 12. 9. Quare sprevisti verbū Domini faciendo quod
malum coram oculis ejus? Uriam Hethæum percussisti gladio, ut uxorem ejus assumeres tibi in uxorem, nā occidisti eum gladio filiorum Ammon.
Exod. 21. 14 Cum autē quis arrogaverit contra proximum suum
occidere eum astu, à meo altari meo
auferetis eum ad mortem.
Eccles. 10. 17. Ne quando in conscientia tua regi maledixeris,
aut in cubiculis tuis de nocte regi
dixeris, nē volucres cœli portent vocem tuam,
et qui habent pennas annuntient verbum tuum.

[b] natural Parents, [c] Magistrates, [d] Ministers and [e] Masters. And the [f] contrary Vices are forbidden.

And here are also enjoyned the [g] mutual Duties of Husbands and Wives.

And to encourage all in their relative Duties to each other, here is an especial [h] Promise annexed to this Precept.

[b] Eph. 6. 4.
[c] Psal. 78. 70, 71.
[d] 1 Pet. 5. 2.
[e] Col. 4. 1.
[f] Psal. 106. 37.
[g] 1 Pet. 3. 1, 7.
[h] Eph. 6. 2, 3.

COMMAND. VI.

Thou shalt do no murther.] In this sixth Commandemeut, which concernes man's Life, are forbidden these Sins:

1. [i] Hatred.
2. [k] Causeless and revengful Anger.
3. [l] Grievous Reproaches.
4. [m] Occasion of Bloodshed.
5. [n] Contrivance of man's Death.
6. [o] Actual and wilful Murther.

[i] 1 Jo 3. 15.
[k] Mat. 5. 21, 22.
[l] Psal. 64. 3.
[m] Deut. 22. 8.
[n] 2 Sam. 12. 9.
[o] Exod. 21. 14.

In the same Commandement is enjoyned the preservation of man's Life,

1. By a [p] seasonable and [q] moderate use of God's creatures ordained for that end;
2. By a prudent [r] avoiding of Dangers;
3. By flying all Sins: and particularly,

[p] Eccles. 10. 17.
[q] 1 Tim. 5. 23.
[r] Mat. 10. 23.

larly, s Murther & Uncleaneſs, which
s Pſal. 55 23. are noted to be eſpecially deſtructive
t Prov. 5. 11. to the t Body and u Soul of him that
u Prov. 6. 32. commits them.

COMMAND. VII.

Thou ſhalt not commit adultery.] In this ſeventh Commandement, which concerns man's Chaſtity, are forbidden

w Mat. 5. 27, 28.
x 2 Pet. 2. 14.
y Prov. 7. 10.
z Eph. 5. 3.
a Gal. 5. 19.
b Luke 16, 18.

Adulterous or laſcivious
1. w Thoughts,
2. x Looks,
3. y Attire,
4. z Words, and
5. a Acts of Adultery and Fornication; as alſo 6. b Unlawful Marriages.

Beſides theſe Sins more directly againſt this Commandement, are herein alſo forbidden ſuch Sins as become occaſional to theſe: as, c Idleneſs,
c 2 Sam. 11. 2.
d Jer. 5. 7.
d Exceſs in eating and drinking, and the like.

In the ſame Commandement are enjoyned Chaſtity and Modeſty in
e 1 Theſ. 4. 4, 5.
f 1 Pet. 3. 2.
g 1 Tim. 2. 9.
h 1 Pet. 5. 8.
e Thoughts, f Behaviour, and g Apparel; as alſo h Sobriety and Vigilancy.

COMMAND. VIII.

Thou ſhalt not ſteal.] In this eight Com-

Sim
f. 29

Et postea aquas ne bibat, sed vinum modicum
bibat, propter stomachum suum, et propter crebras
suas infirmitates.

mat
10.23
&
&
Cum persequuntur vos in ciuitate fuga ad aliam.

Domat qui tantos consumpta carne sua, et ossa
sua contriuit.

prou
f. 18.

Qui alterius amicum multiplicat, ipse sibi inimicos
procurat.

prou
6.12

Commandement, which concerns man's Goods, are forbidden these Sins:

1. [i] Covetous Desires. *i* Jo. 12. 6.
2. [k] Bribery. *k* Isa. 1. 23.
3. [l] Withholding other mens Dues. *l* Ja. 5. 4.
4. [m] Defraudation, or deceitful stealth. *m* 1 Thes. 4. 6.
5. [n] Oppression, or violent Robbery. *n* Luke 3. 14.
6. [o] Sacrilege, or robbing of God. *o* Mal. 3. 8.

In the same Commandement are enjoyned these Duties:

1. [p] To give to all their Dues. *p* Rom. 13. 7.
2. [q] To live in a lawful Calling. *q* Eph. 4. 28.
3. [r] To be diligent in that Calling. *r* 2 Thes. 3. 11, 12.
4. [s] To restore that which hath been stolen. *s* Ezek. 33. 15.
5. [t] To give charitably to the poor. *t* Prov. 3. 27, 28.
6. [u] To avoyd the company of the breakers of this Law. *u* Prov. 29. 24.

COMMAND. IX.

Thou shalt not bear false witness &c. In this ninth Commandement, which concerns man's good Name, are forbidden these Sins:

1 [w] Lyes. *w* Eph. 4. 25.
2 [x] Groundless Jealousies. *x* 1 Sam. 22. 13.
3 The [y] raising, [z] taking up, or [a] di- *y* Exod. 23. 1. *z* Psal. 15. 3.

a Prov. 10. 12. [a] divulging of false or malicious Reports.

b 1 Kin. 21. 9, 10. 4. [b] The suborning or encouraging of false Witnesses.

In the same Commandement are enjoyned these Duties, which maintain [c] Veracity and Charity:

c Eph. 4. 15.
d Zech. 8. 19.
e Eph. 4. 25.
f Phil. 4. 8.

1. [d] To love and [e] speak the Truth.

2. [f] To preserve our own Reputation.

3. Seasonably to vindicate our

g Acts 25. 8.
h Luke 23. 41.

[g] selves and our [h] innocent Neighbours.

i 1 Pet. 4. 8.

4. [i] To cover the infirmities of others.

COMMAND. X.

Thou shalt not covet thy neighbours house &c.] In this tenth Commandement, which especially concerns man's Desires, are forbidden,

k Rom. 7. 7.
l Ja. 1. 14.

1. In general, sinful Lusts, and the first [l] motions of original corruption;

2. In particular, the coveting of

m Mic. 2. 2.
n Jer. 5. 8.
o Acts 20. 33.

our Neighbours [m] House, [n] Wife, Servants, and [o] other Goods belonging to him.

In the same Commandement are enjoyned these Duties:

p 1 Cor. 9. 25.

1. [p] To regulate our affections.

2 [q] To

2. [q] To reſtrain ſinful deſires. q 1 Tit. 2. 12.

3. [r] To be content with our preſent eſtate. And for the attaining of this Contentment, we muſt uſe the Means: namely, r Heb. 13. 5.

Meditation upon
1. [s] God's appointments. s 1 Cor. 7. 20.
2. [t] The creature's inſufficiency. t Eccleſ. 5. 10.
3. [u] Our own unworthyneſs. u Gen. 32. 10.

I learn two things: My duty towards God, &c.] The [w] two branches of Love [x] to God and Man, compleat a Chriſtian's duty, and are not to be ſeparated. w Mat. 22. 40. x Acts. 24. 16. y 1 Jo. 4. 21.

[z] God muſt be loved above all things; and that for his own ſake. z Luke 10. 27.

[a] A man's Neighbour muſt be loved as himſelf; and that for God's ſake. a Lev. 19. 18.

A man's Neighbour is any [b] other perſon beſide himſelf, that ſtands in [c] need of his help: though he be of [d] another Nation, or Religion; yea, though he be his [e] profeſſed Enemy. b Rom. 13. 8. c Luke 10. 29, 33, 36, 37. d Jo. 4. 9. e Exod. 23. 4, 5.

A man loves his Neighbour as himſelf, when he loves him with the ſame kinde of Love, which he owes to himſelf: and that is,

1. [f] Pure, not for gain; f Luke 6. 32.

2. [g] Sin-

g 1 Jo. 3. 18. 2. [g] Sincere, not fained;

h 2 Tim. 3. 2, 4. 3. [h] Moderate, or leſs than his love to God;

i Lev. 19. 17. 4. [i] Ordinate, tendering the Soul more than the Body;

k 1 Pet. 4. 8. 5. [k] Fervent, and conſtant.

— To call for by diligent Prayer.] Prayer is a calling upon God with the [l] Heart, and ſometimes with the [m] Voice, as well in a [n] preſcript Form of words, as in [o] occaſional Expreſſions. Prayer ought to be made

l Hoſ. 7. 14.
m Acts 7. 60.
n Luke 11. 2.
o 2 Sam. 15. 31.

p Rom. 10. 14. 1. [p] To God, as the [q] onely object of religious worſhip;

q Mat. 4. 10.

r Ja. 1. 6. 2. [r] In Faith, and [s] according to the will of God;

s 1 Jo. 5. 14.

t Pſal. 145. 18. 3. [t] In ſincerity of heart, and with the [v] uſe of meanes to attain what is deſired;

v Neh. 2. 4, 5.

w Jo. 16. 23. 4. [w] Through the mediation of Chriſt, and [x] with Charity to men;

x Mar. 11. 25.

y Ja. 5. 16. 5. With [y] Fervency, and [z] Perſeverance.

z Luke 18. 1.

The LORD'S Prayer.

In the Lord's Prayer (which is ſo called becauſe [a] taught us by our Lord Jeſus Chriſt) are contained the Preface,

a Luke 11. 1, 2.

Preface, ſix Petitions, and the Doxologie or Concluſion.

The PREFACE.

Our Father, which art in heaven.] In this Preface, we are taught to direct our Prayers [b] to God in the heavens: becauſe he onely is [c] every where preſent to receive all our Petitions, though but conceived in heart.

As he is our Father, he is [d] moſt willing to relieve: and we ought to come unto him with humble [e] Confidence.

As he is in Heaven, he is [f] moſt able to relieve: and we ought to come unto him with holy [g] Reverence.

In that we are taught to ſay, Our Father; we are commanded to [h] pray one for another, as brethren: and we ought to come unto God with brotherly [i] Charity.

b Lam. 3. 41.
c 1 Kin. 8. 38, 39.
d Mat. 7. 11.
e 1 Jo. 5. 14.
f Pſal. 115. 3.
g Eccleſ. 5. 2.
h 1 Theſ. 5. 25.
i Zeph. 3. 9.

PETITION I.

Hallowed be thy Name.] The three firſt Petitions concern God's Glory; the three laſt concern our own Wants.

In this firſt Petition, we are taught to deſire and endeavour [k] firſt and chiefly

k Pſal. 148. 13.

chiefly the glorification of God's holy Name.

By the Name of God is meant, in general, [l] God himself; in particular are meant
1. his [m] Titles; as, Lord, God, &c.
2. his [n] Attributes; as his Mercy, Justice, &c.
3. his [o] Memorials; as, his Word, Day, &c.

To Hallow, or [p] sanctify, signifyeth to consecrate to an holy use, or to glorify.

So that in this Petition we pray, that the great [q] Name of our God, and our holy Profession be not blasphemed, but [r] glorifyed by our selves and others; in [s] thought, [t] word, and [u] deed.

l 1 Kin. 5. 5. Acts 7. 47.
m Exod. 6. 3.
n Exod. 34. 5, 6.
o Psal. 138. 2.
p Lev. 10. 3.
q Rom. 2. 24.
r Psal. 72. 19.
s 1 Pet. 3. 15.
t Rom. 15. 6.
u Mat. 5. 16.

PETITION II.

Thy Kingdom come.] In this second Petition, we are taught to pray that the Kingdom of God may be established; and that the contrary Kingdoms of Satan, [w] Sin and Death may be destroyed.

w Rom. 5. 21.

The Kingdom of God is three fold: namely,
1. Power,
2. Grace,
3. Glory.

1. The

1. The Kingdom of Power is that whereby God [x] ruleth over all creatures, though his professed enemies. And concerning this we pray, that he would [y] order all things for the glory of his name, and the good of his people.

[x] Psal. 110. 2.

[y] Psal. 67. 3, 4.

2. The Kingdom of Grace is that wherby God [z] ruleth in the hearts of his children by his Word and Spirit. And concerning this we pray, that he would [a] deliver us from the powers of darkness, increase our graces, and propagate his Gospel.

[z] Heb. 1. 8.

[a] Col. 1. 13.

3. The Kingdom of Glory is [b] in heaven. And concerning this we pray, that God would finish these dayes of Sin, and send his [c] Son Jesus Christ in the clouds for the accomplishment of our Salvation.

[b] Luke 23. 42, 43.

[c] Mat. 25. 34.

In praying that [d] God's Kingdom may Come, we desire that his spiritual dominion may be setled, where it is not received; and may be [e] enlarged, where it is received.

[d] Rev. 12. 10.

[e] Mic. 4. 8.

PETITION III.

Thy will be done &c.] In this third Petition is expressed the Matter, and the Manner of our obedience to God. The Matter of our obedience is, that

f Luke 22.42. God's f Will may be done, and not ours. And this Will of God is twofold: namely, { 1. g Secret, and 2. Revealed.

g Deut. 29. 29.

Concerning God's Secret will, which requireth h Passive obedience, we pray for patient i Submission to it.

h Acts 21.13, 14.

i Mat. 26. 42.

Concerning k God's Will Revealed in his Word, which requireth l Active obedience; we pray that he would both m teach us to know it, and enable us to perform it.

k Psal. 40. 8.

l Acts 9. 6.

m Psal. 143. 10.

The Manner of our obedience is the pattern of the holy n Angels in heaven, who do the Will of God perfectly: for they minister unto him, 1. o Readily, 2. p Speedily, 3. q Faithfully, and 4. r Constantly.

n Psal. 103. 20.

o Job 1. 6.

p Isa. 6. 2.

q Psal. 103. 21.

r Mat. 18.10.

PETITION IV.

Give us this day &c. In this fourth Petition we are taught to profess our dependence upon God for this present s life, and the supports of it.

s Acts 17.25.

By t Bread, are meant all outward comforts necessary for this Life.

t Psal. 37.25.

By v Our bread, is meant that which is procured by direct and honest means.

v 2 Thes. 3. 12.

By Dayly bread, is meant that w which is w convenient for our present

w Prov. 30.8.

ſent condition and occaſions.

By ſaying to our heavenly Father, Give us our bread; we deſire it may be given us with his fatherly [x] bleſſing.

By ſaying, This day; we intimate our [y] contentedneſs with preſent neceſſaries, and our purpoſe to [z] continue dayly prayer.

And by thus praying, 1. We caſt our [a] cares upon God, 2. We obtain [b] good things from his fatherly hand, and, 3. His [c] good creatures are ſanctifyed to us.

And if we be required thus Dayly to ſeek food for our frail Bodyes; [d] much more are we obliged to [e] labour for the ſpiritual food of our Souls.

x Exod. 23. 25.
y Exod. 16. 4.
z 1 Theſ. 5. 17.
a Phil. 4. 6.
b Mat. 7. 11.
c 1 Tim. 4. 4, 5.
d Mat. 6. 33.
e Jo. 6. 27.

PETITION V.

And forgive us our treſpaſſes, &c.] In this fifth Petition, which is coupled with the fourth, we are taught [f] Dayly to beg pardon for Sin; as we Dayly beg our neceſſary food.

By Treſpaſſes or [g] debts, are meant Sins, by which we become indebted to the juſtice of God. So that herein, [h] God is the Creditor, [i] Man the Debtor, Sin the Debt, and Chriſt the Surety. There-

f Pſal. 7. 11.
g Mat. 18. 32, 35.
h Pſal. 51. 4.
i Iſa. 53 6.

k Pſal. 130. 3. Therefore we pray, 1. That [k] God would not exact of us the penalty of Sin, 2. That he would accept of l 2 Cor. 5. 21. [l] Chriſt's ſatisfaction for us, and 3. m Eph. 4. 32. That he would for [m] Chriſt's ſake, diſcharge us from the debt. And ſo n 1 Jo. 1. 9. Forgiveneſs is an act of God's [n] juſtice, in reference to Chriſt; but an o Mic. 7. 18. act of [o] mercy to the Sinner.

Our Forgiving the treſpaſſes of others is uſed as an Argument to God, and an Obligation to our ſelves. p Luke 11. 4. Our Argument is; If [p] we, who are prone to revenge, can by God's grace forgive others; how much more will he, who is infinite in mercy, forgive q Mar. 11. 25, 26. us. Our Obligation is to [q] forgive others, as we deſire God to forgive us.

PETITION VI.

And lead us not into temptation &c.] In this ſixth Petition, which is coupled with the fifth, we are taught to pray for deliverance from r Rom. 8. 1. the [r] power of Sin; as we pray in the former Petition, to be delivered from the guilt and condemnation of it.

We pray conditionally, if it pleaſe s Rev. 3. 10. God, to be [s] delivered from Temptation; but we pray abſolutely,

to

to be [t] delivered from the Evil of it.

[t] Jo. 17. 15.

Though God be pleased to try us, yet properly he [u] tempteth, or enticeth, not to evil: however, for our sins, he may both suffer [w] Satan to tempt us to Sin; and may [x] withdraw the assistence of his holy Spirit from us.

[u] Ja. 1. 13.

[w] 2 Sam. 24. 1. 1 Chron. 21. 1.

[x] 1 Sam. 16. 14.

If it please God that we be tempted, our prayer is, that he will

1. [y] Be with us in
2. [z] Support us under
3. [a] deliver us out of

} the Temptation.

[y] Psal. 23. 4.
[z] 1 Cor. 10. 13.
[a] 2 Pet. 2. 9.

There is the evil One, which is Satan; and the evil Thing, which is Sin: and we pray to be [b] delivered from the dominion of both.

[b] Psal. 119. 133.

Because [c] Prayer is an especial meanes to preserve from the danger of temptation to evil.

[c] Mat. 26. 41.

The DOXOLOGIE.

For thine is the Kingdom &c.] This Conclusion of the Lord's Prayer is both a form of Thanks-giving, such as had been anciently [d] used by David; and also a Reason, why the foregoing Petitions are presented to our heavenly Father. The reason is, because unto him belongeth

[d] 1 Chron. 26. 11.

[e] all

e Psal. 96. 7, 10. e all Dominion, Power, and Glory.

By Kingdom, is meant authority and f Right of dominion over all.

f Psal. 22. 28.

g 2 Chron. 20. 6. By Power, is meant g Almighty ability to command all.

h Rev. 5. 13. By Glory, is meant that h Honour arising from the excellency of God's goodness and greatness, which is due to him from all creatures.

By For ever, is shewed, that, though i Dominion, Power and Glory do in some respect belong to earthly Princes; yet k originally, eminently and eternally they belong onely unto God.

i Dan. 2. 37.

k 1 Tim. 1. 17.

l Jer. 28. 6.

m 1 Cor. 14. 16.

n 2 Cor. 1. 20.

o 1 Kin. 1. 36.

AMEN, or l So be it, signifyeth m Approbation, n Assurance, and o Desire of accomplishment.

What desirest thou of God in this Prayer.] There are four parts of Prayer: namely, p Supplication, Apprecation, Intercession, and Giving of thanks.

p 1 Tim. 2. 1.

1. Supplication, or Deprecation, is made for the q avoiding of the evil of sin or punishment. And to this belong the r Confessions of sin, and the observation of religious Fasting.

q Hos. 14. 2.

r Dan. 9. 3, 4.

2. Apprecation, or Prayer, is made for

for the [s] attaining of good things spiritual or temporal.

3. Intercession, or [t] prayer for others, is made for those whom God requireth us to pray for.

4. [u] Giving of thanks is returned for good things received. And to this belong the [w] singing of Psalmes, and the observation of religious Feasting.

Prayer supposeth [x] sense of want; and Thanksgiving supposeth [y] sense of enjoyment.

What God hath absolutely [z] required or [a] promised, must be absolutely prayed for: and what he hath absolutely [b] forbidden, must be absolutely prayed against.

What God hath required or promised [c] conditionally, must be prayed for under the same conditions.

[s] Phil. 4. 6.
[t] Ja. 5. 16.
[u] Heb. 13. 15.
[w] Psal. 81. 1, 2, 3.
[x] Ja. 1. 5.
[y] Psal. 103. 2.
[z] Psal. 119. 4, 5.
[a] 1 Chron. 17. 23.
[b] Psal. 119. 133.
[c] Luke 22. 42.

The SACRAMENTS.

Two Sacraments onely &c.] As there were two chief Sacraments of the old Testament; namely, [d] Circumcision, and the Passover: so there are two Sacraments of the new Testament:

[d] Exod. 12. 48.

e 1 Cor. 12. 13. ſtament; namely, e Baptiſm, and the Supper of the Lord.

f Col. 2. 11, 12. By Baptiſm, which f anſwereth to

g Acts 2. 41. Circumciſion, we are g admitted into the Church of Chriſt: and by the

h 1 Cor. 5. 7, 8. Lord's Supper, which h anſwereth to the Paſſover, we are ſpiritually

i Acts 2. 42. i nouriſhed.

k Jo. 3. 5. Baptiſm ſetteth forth new k Birth: and therefore it is adminiſtred but once, becauſe it is ſufficient to be

l Jo. 3. 4. l once born. The Lord's Supper ſet-

m 1 Cor. 11. 33. teth forth ſpiritual m Food: and therfore it is adminiſtred n often, becauſe

n 1 Cor. 11. 26. it is expedient to be often fed.

--- Outward and viſible ſigne --- ordained by Chriſt himſelf &c.] Chriſt in his gracious condeſcenſion to us, ordained Sacramental Signes, 1. To

o Gal. 3. 1. o inform our underſtandings; 2. To

p Luke 22 19. p refreſh our memories; and 3. To

q Zech. 12. 10. q excite our affections.

--- As a meanes whereby we receive &c.] The outward Signes do

r Gen. 17. 11. r ſignify, s exhibit, and t ſeal the ſpi-

s Mat. 26. 26. ritual Graces to the believing re-

t Rom. 4. 11. ceiver.

Two Parts.] The uſe of the outward Signs, both in u Baptiſm and

u Mat. 28. 19. the w Lord's Supper, is warranted by

w 1 Cor. 11. 23. God's command: and the benefit of the

the inward Graces, both in that [x] first and [y] second Sacrament, is assured by God's promise.

[x] Acts 2. 38, 39.
[y] 1 Cor. 10. 16.

Water, wherein the person is baptized &c.] Baptism signifyeth a [z] washing, or application of water by [a] dipping or [b] sprinkling, [c] in the name of the blessed Trinity.

[z] Acts 22. 16.
[a] Acts 8. 38.
[b] Heb. 10. 22.
[c] Mat. 28. 19.

[d] Necessity of being washed, supposeth pollution: and the pollution of [e] sin, which defileth the soul, supposeth a necessity of being [f] baptized in the name of God himself; and not of a [g] Creature onely, how [h] excellent soever.

[d] Mat. 3. 14.
[e] Psal. 51. 2.
[f] Heb. 9. 14.
[g] 1 Cor. 1. 13.
[h] verses 14, 15.

A death unto Sin &c.] By the Baptism of Water is signifyed and sealed the [i] washing of Regeneration, and sanctification of the Spirit; for the [k] Purging and [l] Mortification of sin, and for the [m] Resurrection to newness of Life.

[i] Tit. 3. 5.
[k] Acts 22. 16.
[l] Rom. 6. 3.
[m] verse 4.

— being by nature born in Sin &c.] There are three states of man in this world:

1. The state of [n] Innocency, wherein the first man was created [o] after the Image of his maker; which did chiefly consist in the [p] Wisdom, [q] Righteousness, and true Holyness of the Soul.

[n] Eccl. 7. 29.
[o] Gen. 1. 26.
[p] Col. 3. 10.
[q] Eph. 4. 24.

2. The

p Rom. 5. 12. 2. The state of [r] Sin, into which man fell by disobedience; and in
s Eph. 2. 3. which [s] all men are naturally born.
t Rom. 6. 14. 3. The state of [t] Grace, into which
u Eph. 2. 4, 5. man is delivered by [u] Christ.

Repentance whereby they forsake sin;] Repentance and Faith are two
w Mar. 1. 14, 15. chief Christian Doctrines preached by [w] Christ, and his holy [x] Apostles.
x Heb. 6. 1. True Repentance, which is a [y]
y Acts 26. 20. turning from sin unto God, hath four parts: namely,

z 2 Cor. 7. 10, a 2 Sam. 24. 10, 17. 1. Contrition, or [z] godly Sorrow; which grieveth [a] more for the Sin, than for the Punishment.

b 1 Jo. 1. 9. c Ja. 5. 16. 2. Confession of sin; which is to be made always unto [b] God, and in some cases unto [c] men.

d Ezek. 33. 15. e Num. 5. 8. 3. Restitution in some cases; which is to be made to the [d] injured person, or to such [e] others as God hath appointed.

f Ezek. 18. 21. g Eph. 5. 11. 4. Conversion; which is a [f] turning from every known Sin, to the practice of the contrary Duty.

Faith, whereby they steadfastly believe the Promises &c.] The same Faith, which firmly assenteth to the
b Heb. 11. 13. i Heb. 10. 22. Articles of belief, [h] embraceth also the Promises of the Gospel, and with [i] full assu-

assurance applyeth them; as being made unto us by a God, who is [k] faithful and [l] able to perform them.

[k] Heb. 11.11.
[l] Rom. 4. 20, 21.

Why are Infants baptized &c.] [m] Infant-members of Christian Families are now as capable of the benefit of God's Covenant in [n] Baptism, as [o] Children in religious Families were anciently capable to enter into Covenant with God in [p] Circumcision. And a Child which is [q] Free-born, is as capable of the Privileges of a City; as the man that purchased his freedome with a sum of money.

[m] 1 Cor. 7. 14.
[n] Acts 16. 33.
[o] Deut. 29. 10, 11, 12.
[p] Gen. 17. 13.
[q] Acts 22. 28

Because they promise them both by their Sureties:] As Children were healed by Christ upon the faith of their [r] fathers, [s] mothers, and other [t] friends: so whole [u] households have been admitted to be cleansed by Baptism, upon the profession of their friends, as Sureties.

[r] Mar. 9. 17, 24, 25.
[s] Mat. 15. 22, 28.
[t] Luke 7. 2, 3, 9, 10.
[u] Acts 16. 15.

When they come to age, themselves are bound to perform.] As Infants and other impotent persons, while such, are not capable to perform the Apostle's Rule of [w] working for their bread, and yet are obliged to perform it, when they are capable: so when Infants and ignorant persons come

[w] 2 Thes. 3. 10.

come to [x]age and be capable of instruction, they are obliged to the actual performances of [y]Repentance and [z]Faith, which in Baptism were promised for them.

[x] Jo. 9. 21.
[y] Acts 17. 30.
[z] Acts 19. 18.

For the continual remembance of the Sacrifice &c.] The second Sacrament of the new Testament is called in Scripture, the [a]Lord's Table, the [b]Lord's Supper, and the [c]Breaking of bread. And it beareth the name of the Lord Jesus Christ, as being a standing memorial of the [d]Sacrifice of himself once offered: and so is to continue in his Church, until his second [e]coming, at the end of the world.

[a] 1 Cor. 10. 21.
[b] 1 Cor. 11. 20.
[c] Acts 20. 7.
[d] Heb. 10. 12.
[e] 1 Cor. 11. 26.

Bread and Wine &c.] Christ was pleased to set forth our most intimate communion with him, by [f]receiving and [g]feeding upon Food, by which our [h]life is maintained.

[i]Bread is a sort of necessary food, of most common, dayly and wholsome use: and [k]Wine is a liquor, which serveth not onely to quench thirst, but also to relieve bodily infirmities. So that [l]Bread and Wine, being most excellent in their kind, do fitly set forth that [m] perfect spiritual nourishment,

[f] Jo. 1. 12.
[g] Jo. 6. 53.
[h] verse 57.
[i] Lev. 26. 26.
[k] 1 Tim. 5. 23.
[l] Psal. 104. 15.
[m] Jo. 6, 57.

riſhment, which is to be found in Chriſt.

The Body and Blood of Chriſt &c.] The [n] Bread broken, ſignifyeth the [o] Body of Chriſt broken for us: and the [p] Wine poured out, ſignifieth the [q] Blood of Chriſt ſhed for us.

The Bread and Wine adminiſtred, ſignifie and ſeale the [r] giving of Chriſt, with all the Benefits of his [s] Death, to the true [t] believer.

The Body and Blood of Chriſt are [u] really received into the [w] heart of the worthy Communicant, by the grace of [x] faith.

The ſtrengthning and refreſhing of our Soules &c.] As the Soul, or inward man, to be here fed, is a [y] Spirit: ſo the Body and Blood of Chriſt is [z] ſpiritual food, and is to be received after a [a] ſpiritual manner.

[b] Bread and Wine at the Lord's Table are not changed in nature, but in uſe; as being outward Signs ordained, according to the nature of Sacraments, to [c] ſignify ſomething which is inward and ſpiritual.

To examine themſelves &c.] To the worthy receiving of this holy Sacrament, is required [d] Self-examination,

[n] 1 Cor. 11. 23. [o] verſe 24. [p] Mat. 26. 27. [q] verſe 28. [r] Jo. 6. 51. [s] 1 Cor. 11. 26. [t] Jo. 6. 35. [u] Jo. 6. 55. [w] verſe 56. [x] Jo. 1. 12. [y] Prov. 18. 14. [z] Jo. 6. 63. [a] verſe 64. [b] Mat. 26. 26, 29. [c] 1 Cor. 11. 25. [d] 1 Cor. 11. 28.

nation, which ſuppoſeth a competency of [e] Knowledge in the communicant.

[e] verſe 29.

We muſt examine our ſelves concerning theſe particulars:

1. The [f] ſincerity of our Repentance for ſins paſt.

[f] 1 Cor. 11. 31.

2. Our [g] purpoſe of Reformation for the time to come.

[g] Iſa. 1. 17, 18.

3. The [h] exerciſe of true Faith, in thirſting after Chriſt.

[h] Jo. 7. 37, 38.

4. Our [i] Thankfulneſs to God for the benefits here received from him.

[i] Acts 2. 46, 47.

5. Our [k] Charity to men, in freely giving to, and forgiving them; as [l] God doth here deal graciouſly with us.

[k] 1 Cor. 11. 33.

[l] Mat. 10. 8.

The *END*.